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THE ROYAL ORDERS OF BURMA, AD 1598-1885; PART IV, AD 1782-1787

SUMMARY

11 February 1782

(Ex-King) Singu (10 June 1776 - 5 February 1782) and Nga Maung (former Lord of Hpaung Ga who made himself king for nearly a week : 5 February 1782 - 10 February 1782) were unable to maintain law and order in the kingdom. People had to leave their homes to hide for safety. Having compassion on these people, Prince Badon has to assume kingship.

Order:(1) Watch the homes of the followers of (Ex-King) Singu and (former Lord of Hpaung Ga) Nga Maung.

(2) Check every house (in the city) and capture all bad men who took advantage of the recent disturbances to loot.

(3) Assign 50 to 60 men on special guard duty in every two or three wards to restore peace in the city immediately.

This Order was passed on 11 February 1782 and proclaimed by Nagan Daw Pyo Gyi Hmu - Liaison Officer-cum-Chief of Black Beret Guards (on the very day when King Badon ascended the throne).

Note : See ROB 16 May 1758 where ten Nagans were appointed with Dama Min Ye as Chief of Nagans, who was also assigned to write a manual of Nagans "who receive orders from a higher authority to be transmitted to people concerned" and it would be more appropriate to call Nagan Liaison Officer and Than Daw Sint Herald whereas Than Daw Gan is officer to receive vassal lords visiting the city to attend the annual Kowtow.

11 February 1782

Order:(1) Send land and water forces against Ex-King Singu and his men under Nga Toke Gyi and Nga Tun, on 12 February 1782 at the auspicious time prescribed by the astrologers.

- (2) Let the troops go northwest at the beginning of the march.
- (3) No one of them shall be allowed to drink liquor, etc., to bully his fellows and to eat beef.
- (4) Punish severely, irrespective of his rank and status, anyone who disobeys this Order.

This Order was passed on 11 February 1782 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

12 February 1782

Ex-King Singu and Nga Maung had failed their duties to keep law and order in the kingdom. People were in much distress and with compassion on them, Prince Badon has assumed the kingship.

- Order:(1) Send messengers in haste to all provincial chiefs in Shan and Myay Lat (Cis-Salween between Burma and Shan) areas announcing the new reign.
- (2) Send messengers to all important centres along the Irrawaddy and Chindwin valleys announcing the new reign.
 - (3) Choose the messengers carefully so that each of them would be able to carry out their assignments with intelligence and efficiency.

This Order was passed on 12 February 1782 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

12 February 1782

Ex-King Singu tries to escape into China. Min Ye Yan Naing (Chief of Yu Daw Mu Horse) and Thamanta Ye Ba Nya U (Chief of Nauk Win) had sent their men to report this. They also promised to seize the Ex-King.

- Order:(1) Min Ye Yan Naing and Thamanta Ye Ba Nya U shall return to the city to take the oath of allegiance before they go to intercept the Ex-King's escape into China.

- (2) Administer the oath of allegiance to the men sent here by
Min Ye Yan Naing and assign them any suitable duty here.
- (3) Tuyin Mye Myan and his 70 men shall guard the sector north of
Hluttaw.
- (4) The following officers said that they would join the chase and
capture the Ex-King.

Amyauk Wun - Officer of Cannons
Anauk Win Hmu - Officer of West Palace Guards, Nanda Kyaw
Anauk Wun - Officer of West Palace, Maha Pa Kyan
Kin Wun - Officer of Tolls
Mibaya Wun - Chief Queen's Minister
Min Ye Min Hla Kyaw Thu
Myo Lat Wun - Officer of Towns without Myo Wuns of their own
Thado Thiha Thu and
Yun Zu Wun - Officer of Yun (Shan) Groups.

They shall present themselves here first and take the oath of
allegiance. If they refuse to come here before doing anything
else, arrest them and seize their property.

This Order was passed on 12 February 1782.

13 February 1782

Order:(1) Men who went with the former king to Anya (Thihadaw) shall
stay in their homes without fear of any molestation to their
lives and properties.

- (2) Now that Ex-King Singu had been captured by Thado Thiha Thu,
Myo Lat Wun and their men at Sanpanago, let this news be
declared by the beat of gongs throughout the city.

This Order was passed on 13 February 1782 and proclaimed by Liaison
Officer-cum-Chief of Black Beret Guards.

14 February 1782

Thado Thiha Thu, Myo Lat Wun, Kin Wun, Yun Zu Wun, Anauk Win Hmu Nanda
Kyaw and Than Ba Na Ye had captured Ex-King Singu, wives and children,
and had brought the captives on Aung Ban boat. Nga Tun, Nga Toke Gyi and

Nga Kyin escaped. Amyauk Wun was sent after them. They had done a great service to the present monarch though they still have to take the oath of allegiance to the new king. Nothing was amiss. When Ava fell, Alaungmintaya established a new kingdom. After him, his eldest son became king. Then the second son was made king after the demise of the eldest brother. The second son was succeeded by Prince Singu as king. Unfortunately he lacked all the ten virtues of a king. Consequently he could not remain long as a king. The succession would naturally devolve on the third son of Alaungmintaya, who is the present Lord. Nga Maung, however, usurped the throne. Disturbances continued and the responsibility to restore peace and tranquility in the kingdom fell upon Prince Badon. Ex-King Singu was captured by Thado Thiha Thu, Myo Lat Wun, Kin Wun and the group of those officers of the former reign.

Order:(1) Officers shall devote all their efforts on reconstruction of things damaged during the recent disturbances.

(2) Bring Ex-King Singu and family to the city.

(3) Give Zawta Theinga and Yanta Mate Sithu all the men and boats that they would require for a campaign.

This Order was given on (14 February 1782).

Note : Ex-King Singu was drowned on 14 February 1782. (Kon I 1967, p.531)
18 February 1782

Order:(1) Send messengers to all provincial centres in the kingdom to announce the beginning of a new reign.

(2) Administer the oath of allegiance to the provincial chiefs either by sending special officers to do it at their own localities or by summoning them to come to the capital to take it.

This Order was given on 18 February 1782 and proclaimed by Naymyo Nandathu

Liaison Officer-cum-Chief of Black Beret Guards.

20 February 1782

- Order:(1) There shall be no making, selling and consumption of any kind of intoxicant drink or inhaling a stimulent drug in the entire kingdom.
- (2) There shall be no big game hunting in the entire kingdom.
- (3) There shall be no gambling of any kind in the entire kingdom.
- (4) Resume the time announcements by the beating of drums from the usual places where special drums for this purpose are kept.
- (5) Check all weight, capacity and length measures and fix a seal to every one of these things or instruments used in measuring to verify that it agrees with the standards.

This Order was passed on 20 February 1782 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

22 February 1782

- Order:(1) Execute the men who were of the top rank among the followers of Ex-King Singu and Nge Maung and confiscate their property.
- (2) Give amnesty to others who had no choice but to obey orders during the recent episodes.
- (3) There is a custom that some crimes would be connived with the change of a reign. Respect this custom.
- (4) There are people who asked someone else to keep some of their property for fear of confiscation as they are somehow or other related to persons who had perticipated in the cause of Ex-King Singu and Nga Maung; officers shall help them to get back their own things without any difficulty.

This Order was passed on 22 February 1782.

24 February 1782

24 February 1782

Order:(1) The Order of 22 February 1782 is meant to stop property

confiscations; in spite of that Nga Aung Myin and Nga Lun Baw took the property of some foreigners; punish those who disobeyed the Order by declaring their misdemeanour by a beat of gong at nine gates of the city.

- (2) When another similar offence occurred, both the man who committed the crime as well as his immediate superior would be punished.

This Order was passed on 24 February 1782 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

25 February 1782

Order:(1) The office of a local chief is always hereditary and the palace archives have the genealogical list of these chiefs; nevertheless some rightful people were ousted from their positions during the time of last king; Hluttaw shall check and correct these discrepancies.

- (2) Elephants are grouped under these heads :

(Htu Sin	= Best young bull elephants)
(Htu Sin Ma	= Best young cow elephants)
(Si Zu Sin Ma	= Selected cow elephants for short trips)
Si Daw Gyi	= Selected bull elephants for members of the royal family for short trips
Yway Sin	= Selected elephant fighters
Win Sin	= Elephants of North Palace Guards
(Htan Sin	= Elephant carriers)
(Wun Yi Sin	= Elephants reserved for ministers)
Danet Pala Sin	= Elephants for taming wild elephants
Aukma Sin	= Elephants for capturing wild elephants
(Kyin Sin	= Elephants used in funeral processions)
(Meinthat Sin	= Elephants of poor quality either young or old)

(Names in parenthesis are not given in this Order)

and separate plots of land at various suitable places had been allotted to each group so that elephants could have ample grazing ground while men tending them could build homesteads and cultivate;

nevertheless these 'elephant lands' had been alienated during the time of last king; put them right again and withdraw all written orders that broke the good old situation.

(3) Dues exacted at

Seik (port)
Ti (seasonal trade fair and/or permanent market)
Pwe (trade depot or brokerage)
Kin (toll station) and
Gado (ferry)

are reported to have been raised too high recently; reduce them to their customary rates as they had been collected formerly in the times of

King Saturday (Dabayin Min 1698-1714)
King Sunday (Mhannan Shin 1714-1733) and
King Thursday (Mahadhammarajadhipati 1733-1752)

and leave the usual shares from dues collected from certain places for religious establishments as before.

(4) There had been promotions and demotions without any good cause during the last reign and insignias of rank and office were also not properly used; restore every officer or man to his former position, title and insignia that he was given at the time of Maha U Gintha - the Great Opening Day of the Throne Room, at the beginning of King Myedu's reign in 1763; if there is any raise to be made to an officer's rank or any correction in his insignia, it shall be done at the time of the Great Opening Day of the Throne Room of the present reigning lord.

(Maha U Gintha day held by King Myedu was on 16 May 1764 and King Badon had it on 23 May 1783; and declaring that he wanted "the right man in the right place" King Myedu made a shuffle of official positions on 15 September 1764. See Kon I 1967, pp.353, 357 & 552)

- (5) Kyaung Athi - Men of Monasteries, and Hpaya Athi - Men of Pagodas, who were once dedicated as servants of the religion by ancient rulers and their descendants shall remain servants of the religion even though the religious establishment to which they were originally attached are now in ruin; it is not unlikely that some of their descendants are now in the king's service; trace them; allow no one of influence protect them; return them to their position of being servants of the religion attached to any religious establishment where their services might be useful.
- (6) State affairs are many and varied; for the time being, ministers shall give top priority in restoring peace as there had been much trouble recently.

This Order was passed on 25 February 1782 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

28 February 1782

Order:(1) The way ministers had administered the oath of allegiance to provincial chiefs is approved.

- (2) Ministers shall continue various executive works with an equal enthusiasm and efficiency.

This Order was passed on 28 February 1782 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

3 March 1782

Order:(1) In settling debts, the principle of Mu Hso Ma Wun - a widow's way in tackling a hard work, shall be allowed.

- (2) Obsreve also another principle of Pin Yin Det Akhet Ma Pwa - branches of a tree shall never outdo its trunk, i.e. total amount of interest on a loan of money shall never exceed the amount of loan itself.

- (3) In cases of adultery, assault, dispute of land, slender, theft, etc. a judge should be quick in his perception to differentiate taya - civil case, from yazawut - criminal case, so that he could decide whether he should apply either Yazathat or Damathat or both to decide a particular case.
- (4) Some people who should not become a judge at all, had been made a judge in the time of former king; check the appointment of judges.
- (5) Use the principle Kye Thi Saga Nge Aung, Nge Thi Saga Pa Byauk Aung - minimise the outrageous statement and mitigate the negligible one. (Variation : Kye Thi Amhu Go Nge Aung, Nge Thi Ahmu Go Pa Byauk Aung - minimise the big offence and mitigate the small one.)
- (6) Fix the court fees, as well as the fee for getting evidences before the judge.
- (7) Fix the fees to be given to pleaders.
- (8) When there were no eye witnesses nor any form of written statement in support of a claim, prescribe Kaba Lay Yat - four kinds of trial by ordeal, and fix the various fees on each form of ordeal.
- (9) Fix the fees for copying the judgement, writing an appeal, etc.
- (10) Devolution of the office of local chiefs shall be determined only after having referred to the old records on genealogical lists made in the reign of King Myedu.
- (11) If there were any difference with genealogical list made during the time of Alaungmintaya and that of King Myedu, the later one should be used, because the first one was made at a time when conditions were not well established.

- (12) When a man and his wife have no children, the wife shall inherit the man or the husband shall inherit the woman and after the decease of both of them, their property goes to their parents and grandparents; when there are no parents or grandparents living, the property is escheated to the crown.

This Order was passed on 3 March 1782 and proclaimed by Pyanchi Thiri, Liaison Officer.

Note : This Order together with ROB 14 August 1783, 18 August 1783, 29 August 1783 and 7 January 1784 give us some idea of how the new king wanted the administration of justice should be carried out in his kingdom.

10 March 1782

Monks called Kyeik Ban Daing, Thawutthi, Sipa and Htandabin are not living like real monks.

Order:(1) Kyeik Ban Daing shall change to wearing only white robes and he shall be exiled to Gangaw and Talaw.

(2) Send Thawutthi, Sipa and Htandabin, each to one of the four (big) forests.

This Order was passed on 10 March 1782 and proclaimed by a Senior Wundauk - Assistant Minister.

15 April 1782

Note : Except for the date, this Order is the same with that of 20 April 1770.

3 June 1782

After the Buddha's death, attempts were made by monks and kings to keep the Buddha's Religion in its most pure and original form. Consequently there were the First, Second and

Third Buddhist Synods. In Burma, from about the time of King Saturday (Dabayin Min 1698-1714), grandfather of King who was taken to Hanthawaddy (Mahādhammarājadhipati 1733-1752), there was a difference of opinion among monks that a monk should cover with robe only his left shoulder or both shoulders on entering a village and attempts to reconcile both factions has failed repeatedly. King Alaungmintaya decided in favour of 'Left Shoulder' and this decision was confirmed in the times of King Dabayin and King Myedu. Then in the time of King Singu, the debate on the problem was resumed and 'Left Shoulder' group was defeated. Nevertheless, Lord of Hpaung Ga seemed to have given an order in favour of 'Left Shoulder'. Shwe Daik Wun and Kyi Wun were sent to leaders of former 'Left Shoulder' group like Shwe Zedi Shin Asabha, Shwe Myin Mi Shin Saddhamaraṃsi, Lay Dut Myauk Taik Shin Janinda, Kyaw Htin Thinkhaya Kyuang Shin Cakkārāma, etc. to find out whether this supposition is true or not. The monks said that it was not Lord Hpaung Ga but themselves who resumed 'Left Shoulder' practice because it was done like that by their teachers' teachers several generations ago. When asked to choose old practice or correct practice, they are wise enough to take the correct one. On 3 June 1782 when Yadana Shwe Bon Kyaung Ñāṇavilāsasaddhammahārājādhirājaguru was given charge of the Religion, the crux of the problem is to keep all monks in one single group.

Order: Ñāṇavilāsasaddhammahārājādhirājaguru together with Mingala Shwe Bon Sayadaw, Maha Mingala Shwe Bon Sayadaw and Bon Gyaw Wayyan Sayadaw shall see to the fact that all monks in the kingdom shall

follow the 'Correct Practice' in all religious affairs.

This Order was sent in ceremony to Man Aung Yadana Thudama Zayat on 3 June 1782 and Pyi Lon Ant Hmu Nanda Waytha made obeisance to the monks three times and presented it to Yadana Shwe Bon Sayadaw (the monk who was appointed Religious Preceptor).

16 November 1782

Wun Gyi - Minister, Wun Dauk - Assistant Minister, Myo Wun - Officer of Town, Htaung Hmu - Chief of One Thousand , and Myo Sayay - Town Constable, are entrusted with their own administrative duties. They are not only to suppress crime but also to prevent it. There were reports that cattle were killed and beef was sold in the suburban areas of the city. Chicken and pork were sold in markets. Officers made no serious attempt to suppress such offences including theft.

Order: Negligence of duty would not be tolerated.

This Order was passed on 16 November 1782 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

Note : ROB 20 February 1782 says that there shall be no big game hunting and this seems to include butchering domestic animals as well.

21 December 1782

Having a new Golden Palace built together with walls, turrets, moats, etc. on a permanent basis would require a considerable work force and cause a great deal of expenses. In order to have it done most efficiently and without incurring undue expenses, several groups of workers, each under a local chief

assisted by a clerk are organized and each group is given an almost similar assignment.

Order:(1) Prescribe standard rates and wages for making each portion of the wall or moat.

(2) Prescribe the style or size or quality of each part of construction.

(3) Prescribe the price of material to be used in construction.

This Order was passed on 21 December 1782 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

26 December 1782

Orchids are not supposed to be used by general public before they have been presented to the royalty in each year.

Order:(1) Put under custody those who distributed orchids before having them sent to palace and those who had the audacity to use them before the royalty.

(2) Impose a fine on the suppliers of orchids and get new supplies from them.

This Order was given on 26 December 1782 and proclaimed by Pyanchi Thiri, Liaison Officer.

26 December 1782

Order:(1) Release those people held in custody for the 'orchid offence'.

(2) Orchids shall never be given to general public before the royalty.

This Order was passed on 26 December 1782 and proclaimed by Pyanchi Thiri, Liaison Officer.

29 December 1782

It was reported that reckless horse riders galloped away both along crowded main roads as well as in narrow lanes so that one novice was overrun by a horse on the north of the palace and a woman fell after collision with a horse at a place near Win Ma Na city gate. An Order had already been passed forbidding a reckless riding of horse but it seems that the city office fails to give serious notice to that Order.

Order:(1) By a declaration with the beat of gong, forbid reckless riding of horse.

(2) When found a reckless rider, people around shall seize the rider even though he be of the royal family and hand him over to the City Office.

(3) Warn the City Officer to observe this Order very strictly.

This Order was passed on 29 December 1782 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

Note : See ROB 16 October 1782.

4 February 1783

Order:(1) Execute Nga U and Nga Hkwe (men under Pyinzi Myin Hmu) for making an attempt to open a city gate when His Majesty the King was in the vicinity.

(2) Put in prison Pyinzi Myin Hmu.

This Order was passed on 4 February 1783 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards, when the King was at the Yay Tha Bin Nan Daw.

Note : It seems that there were some attempts to seize the throne as Lord of Hpaung Ga has done on 5 February 1782

(Kon I 1967, pp.520-1) but such attempts were not successful and the person concerned were executed :

10 February	1782	Lord Hpaung Ga killed (<u>Kon</u> I 1967, p.530)
14 February	1782	Ex-King Singu executed (<u>Kon</u> I 1967, p.531)
23 February	1782	Prince Sitha and Maha Thiha Thuya executed (<u>Kon</u> I 1967, p.533)
4 October	1782	Min Ye Myat Hpone and Gamani executed (<u>Kon</u> I 1967, p.540-1)

According to ROB 4 February 1783 and 11 January 1784, there were more executions though we do not know why they are not mentioned in the chronicles.

6 February 1783

Order:(1) Since the season of strong wind has set in,

adequate preparations against fire shall be done immediately.

(2) Check that people took special care in the use of fire in all places either within or without the city and palace enclosure.

(3) Every house shall have hooks fixed on long bamboos, pikes and water pots ready.

(4) Old door panels and walls made of bamboo matting shall be renewed.

(5) Keep places clean by putting away quite often the garbage that would catch fire easily.

(6) Follow instructions strictly.

This Order was passed on 6 February 1783 and proclaimed by Pyanchi Thiri, Liaison Officer.

17 February 1783

Order:(1) A chief of gunners shall not by himself accept any

recruits in his group.

(2) If there were any such recruits, send them back to their original places.

(3) On the other hand, if there were any absconders from the gunner groups, trace them and restore them to their proper unit and report where they had been found and who had sheltered them.

This Order was passed on 17 February 1783 and proclaimed by Liaison Officer-cum-Chief of Black Beret Group.

6 March 1783

Order:(1) Top priority shall be given to new palace and city constructions and to preparations for the ceremony of occupying the new palace and city as well as the Maha U Gin Tha - Opening of the Throne Room (Audience Hall) in the new palace and coronation.

(2) No one who is employed at either one of the various works at the city shall be called away even when he is required at a law court either for defending himself or giving an evidence.

(3) Do not employ agents to realise payment of debts. Persons who advanced the loans shall deal with them by themselves.

This Order was passed on 6 March 1783 and proclaimed by Pyanchi Thiri, Liaison Officer.

Note : Hti Baung Ga was chosen on 10 October 1782 as the site for the new city of Amarapura (Kon I 1967, p.546) and constructions there begun on 9 January 1783 (Kon I 1967, p.548). The King moved from Ava to the new city of Amarapura on 12 May 1783 (Kon I 1967, p.551).

19 March 1783

Order:(1) Myo Wun - City Officer, Htaung Hmu - Chief of One Thousand, Myo Sayay - City Constable, shall carry out their duties of suppressing crime in the city more diligently.

(2) Bribery and corruption among policing personnel of the city shall not be tolerated; reprimand them.

(3) 'Tuyin Min Ye, Htaung Hmu - Chief of One Thousand, in Sagaing shall take more intensive care to suppress crime in the area under him and he shall not be having any help from Ava as before.

This Order was passed on 19 March 1783 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

24 March 1783

Land had been dedicated to various religious establishments by kings of the olden times. From some land so dedicated, the agricultural produce was for the religious establishment but from others, it was the tax of the land that was meant for the religion. The dedications were usually recorded by inscriptions on stones. Sometimes the records would be lost. Sometimes the establishment would be in ruins. In any case, it becomes increasingly difficult to know how much of the religious land has passed unwittingly as king's land.

Order:(1) All local chiefs shall report the extent of religious land in the areas under their charge with the help of people who would know their existence through some kind of dealing with these lands from several generations before them.

(2) Collect the dues or taxes from such lands and give them to Mahadan Wun - Religious Affairs Officer, to keep them safe for use on religion only.

This Order was passed on 24 March 1783 and proclaimed by Pyanchi Thiri, Liaison Officer.

8 April 1783

Order:(1) Start the water festival, as usual, from 9 April 1783.

(2) Use only good, (cool and clean) water for the occasion.

- (3) Forcibly colouring anothers body or face in colours black, white and yellow, is not allowed.
- (4) There shall be no quarrels.
- (5) Keep away from the river so that no one would be drowned.
- (6) Let it be a happy occasion without any mishap.
- (7) Myo Wun - City Officer, shall declare these points by a beat of gong in all places of city.

This Order was passed on 8 April 1783 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

5 May 1783

- Order:(1) Shwe Sa Daing Royal Elephant which is in a state of heavy must, had killed men; have it allured into Sin Kyone - Elephant Inclosure, and tethered securely.
- (2) Keep pillars in position so that Swe Daw Hla Sin Daw Gyi and other decoys would not be harmed in the process of having the rouge captured.

This Order was passed in the evening on 5 May 1783 and proclaimed by Thiri Yaza Nanthu, Senior Clerk.

30 May 1783

- Order:(1) The four Guardians of the Religion have been given each a specific jurisdiction and none of them shall transgress each others jurisdiction.
- (2) Whenever there appears a case difficult for only one Guardian to decide by himself, he shall let the elders of the Pitaka Tike Taw to try the case collectively.

This Order was passed on 30 May 1783 and proclaimed by Nanda Sithu, Liaison Officer.

14 June 1783

14 June 1783

- Order:(1) As it has been the custom of Universal Monarchs, the eldest son is appointed the Crown Prince so that he could help the King in bringing about the prosperity of the Religion, king and his royal family for several generations to come, and people in general.
- (2) Preparations shall be made for the Investiture on 10 July 1783.
- (3) Built the Pavilion of Marriage within the enclosure set aside for the residence of the Crown Prince, on 30 June 1783.
- (4) Built the Palace of the Crown Prince when the rains are over (in September - October 1783).
- (5) Prepare the list of staff members of the Crown Prince's Office as well as the list of servants at his residence including palanquin bearers.

This Order was passed on 14 June 1783 and proclaimed by Thiri Nanda Mait Kyaw Htin, Liaison Officer-cum-Chief of Black Beret Guards.

19 June 1783

- Order:(1) The temporary monastery built for Nāṇajambūḍīpa Anantadhaja Rājādhiraṇṇaguru and another temporary monastery built on its south for the Maung Daung Sayadaw shall be handed over in ceremony to the said monks on 21 June 1783.
- (2) The monks shall be given a feast (at the said monasteries) on 22 June 1783.

This Order was given on 19 June 1783 and proclaimed by Thiri Nanda Mait Sithu, Liaison Officer.

29 June 1783

- Order:(1) Since the Buddhist Lent has begun, the people are expected to keep at least the five promises known as Pañcasīla and if possible the eight promises known as Aṭṭhaṅgasīla.

(2) They are also encouraged to be charitable as much as possible.
This Order, as it had been passed every year at the beginning of the Lent,
was passed on 29 June 1783 and proclaimed by Liaison Officer-cum-Chief of
Black Beret Guards.

29 June 1783

Order:(1) Let Maha Nawyatha, Yun Zu Wun Haung - Former Officer of Yun (Shan)
Groups, appear before the King.

(2) Return all property including land, cattle, carrying boats big and
small or everything animate or inanimate that had been confiscated
from him.

This Order was passed in the evening on 29 June 1783 and proclaimed by
Liaison Officer-cum-Chief of Black Beret Guards.

30 June 1783

Pariyatti - Learning the Buddha's Teachings, Paṭipatti - Practicing the
Way to Nirvana as given in the Buddha's Teachings, and Paṭiveda - Doing Any
Kind of Service toward the Maintenance of the Buddha's Religion, are the
three essential things for the prosperity of the Buddhist Religion. Among
these three, Pariyatti is most important and Pitaka Tike Taw - Library of
Buddhistic Studies, has been established to keep good (well edited) copies
of the Pitaka.

Order:(1) The following seventeen monks are appointed at the Pitaka Tike
Taw as Pitaka Taw Kyi - Editors :

Min O Sayadaw
Male Sayadaw
Hsonda Sayadaw
Min Ywa Sayadaw
Kyaw Aung San Hta Sayadaw
Taung Lay Lone Sayadaw
Shwe Daung Sayadaw
Bagaya Sayadaw
Ga Doe Sayadaw
Mon Daw Sayadaw
Me Hti Sayadaw

Pa Line Sayadaw
Htu Pa Yon Sayadaw
Maung Daung Sayadaw
Han Lin Sayadaw Shin Ketumālā
Tha Doe Shin Nemiccara and
Sin De Shin Nāṇa

- (2) The following thirty monks are appointed at the same institute
as Pitaka Taw Ma - Assistant Editors :

Lawka Hman Gin Sayadaw
Wini Doe Sayadaw
Ga Doe Zeik Sayadaw Teacher of Tha Doe Maha Thiha Thuya
Teacher of Minister Maha Thiri Thin Gyan
Mahabodhi Saya
Teacher of Athi Sayay
Teacher of ex-Kathe Officer
Shwe Zedi Saya
Shin Lakkhaṇa, Htu Pa Yon Taik
Shin Ācārambha, Htu Pa Yon Taik
Shin Jotiyanta, Ba Ga Ya Taik
Shin Maṇidhaja, Ba Ga Ya Taik
Shin Candamañju, Pin Ywa Taik
Shin Nāṇavara, Pin Ywa Taik
Shin Tejavanta, Pin Ywa Taik
Shin Candalaṅkā, Minister Thadoe Maha Thihathu Kyaung Daik
Shin Sāgara, Moe Hti Taik
Shin Piriya, Moe Hti Taik
Shin Nandamañjū, Moe Hti Taik
Shin Guṇa, Hson Da Taik
Shin Puñña, Hson Da Taik
Shin Sārāsī, Hson Da Taik
Shin Nāṇa, Taung Lay Lone Taik
Shin Ariyassa, Taung Lay Lone Taik
Shin Visuddhācāra, Taung Lay Lone Taik
Shin Nandisāra, Taung Lay Lone Taik
Shin Nandalaṅkā, Min O Taik
Shin Ariyāvamsa, Min O Taik
Teacher of Wa Thee, Ye U Taik and
Shin Medā, Ye U Taik

- (3) Mahadan Wun - Religious Affairs Officer, shall intimate the
above mentioned monks that they should edit the (new) copies of
Pitaka.

- (4) Give each editor the following provisions monthly :

Rice	2 Baskets
Fish Paste	2 Viss
Salt	2 Viss
Dried Fish	2 Viss
Chili	2 Viss

Onion	2 Viss and
Oil	2 Viss ;

give each assistant editor the following provisions monthly :

Rice	1 Basket
Fish Paste	1 Viss
Salt	1 Viss
Dried Fish	1 Viss
Chili	1 Viss
Onion	1 Viss and
Oil	1 Viss

This Order was passed on 30 June 1783 and proclaimed by Nay Myo Athinkhaya, Liaison Officer.

1 July 1783

Order:(1) Make a new list of men serving the princes and princesses.

(2) Each prince or princess has been given men to serve him or her by a Royal Order and for every new name added to the original or area list, the names of the chief and group/ from which he or she was transferred should be entered against his or her name.

This Order was passed on 1 July 1783 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

3 July 1783

In Pagan times, standard spelling was given in Akkharapadesa. In Pinya period the same work was used as a guide to spelling though Caturaṅgabala made the decision whenever there was a problem. In the First Ava period of Thayet dynasty and Second Ava of Nyaungyan dynasty, that work together with a verse on spellings were recommended for spelling. The verse begins with a phrase Sabbaññāṇaṃ and as such it comes to be known as Sabbaññāṇaṃ. We are told that King Thalun (1633-1648) took great interest in spelling. In case of doubt Nanda Yawda made the decision. For Shan words, Zayya Nawyatha was the authority. When it came to the time of King Mahādhamma-rājadhīpati (1733-1752) another spelling book called Vaṇṇabodhana Sat 'Aṇ:

was introduced. But minister Padaytha Yaza had to say the last word.

Order:(1) Now on spelling follow Vañṇabodhana Sat 'Aṇ: , Sat Puṃ by Nga O and Sat Ṇhwan: by Twin Thin and on spelling of loan words from Nāgarī, Thathanabyu Sayadaws shall have the final say.

(2) On translation of works imported from Majjhimadesa and Baṅga, which is now in progress, this same Order is also applicable.

(3) Let this Order be proclaimed also in the remote places of the kingdom.

This Order was passed on 3 July 1783 and proclaimed by Thiri Mait Kyaw Htin, Liaison Officer-cum-Chief of Black Beret Guards.

It was passed again on 31 May 1817 and proclaimed by Zayya Theingathu, Liaison Officer-cum-Chief of Black Beret Guards
Note : Saw Hla Wun inscription (AD 1192), Tatkalay pagoda, Minnanthu, Pagan (Pl.12; Shay Haung Myanma Kyauk Sa, I, Sakkaraj 474-600, Rangoon, Archaeological Survey, 1972, p.55) gives us the script, spelling and style of old Burmese (Than Tun : History of Buddhism, AD 1000-1300, JBRs, LXI, December 1978, p.189).

It seems that Vañṇabodhana Sat 'Aṇ: , Kavilakkhaṇa Sat Puṃ and Twaṇ: Saṇ: Sat Ṇhwan: are still considered as useful references on Burmese spelling.

4 July 1783

The obeisance is usually held in the Myay Nan - Earth Palace, at the beginning of the Buddhist Lent each year. Since the hall is still under repair, it is not available for ceremonies.

Order: Hold the Obeisance Ceremony elsewhere.

This Order was passed on 4 July 1783 and proclaimed by Nanda Mait Sithu, Liaison Officer.

5 July 1783

Order:(1) Transfer the men as given in the lists submitted, to the service of the Crown Prince.

(2) Should there be any recommendation to add some more departments in the Office of the Crown Prince, do so and recruit men for the additional places.

(3) Keep proper register for these transfers and recruits.

This Order was passed on 5 July 1783 and proclaimed by Nanda Mait Sithu, Liaison Officer.

11 July 1783

Various wards in the city have been divided into blocks and blocks are subdivided into plots for residence of notable persons. Minor officers are not entitled to such plots.

Order:(1) Eject people living in plots which are not given to them in the original city plan.

(2) Let the people who have to live outside the city move into the plots so vacated.

(3) The plot of Shay Wun Gyin Wun - Officer of East Environs, is too big for him. Cut it to normal size.

This Order was passed on 11 July 1783 and proclaimed by Thiri Nanda Sithu, Liaison Officer.

11 July 1783

Order: Give Pakhangyi as a fief to Thado Maha Thihathu;

Kyangin to Maha Thiri Pakyan; Yaw Kya Khat to Maha Zayya Thingyan; and Htilin to Maha Thiri Thingyan. This Order was given on 11 July 1783 and proclaimed by Thiri Nanda Sithu, Liaison Officer.

14 July 1783

Tributes are accepted when Maha U Gin Tha - Ceremony of Opening the Throne Room, is held. Tributes are also accepted at the Investiture of Crown Prince.

Order: Use some coloured rice and popcorn as tributes at the Obeisance Ceremony at the beginning of the Buddhist Lent held at Shay Yon - East Court, and Nauk Yon - West Court, of the Palace.

This Order was given on 14 July 1783 and proclaimed by Thiri Nanda Sithu, Liaison Officer.

15 July 1783

The Zawti Sect was suppressed in the reign of King Myedu (1763-1776).

Order: Whenever remnants of the Zawti were found and if they declare that they have now abandoned that faith, let them not suffer any punishment.

This Order was passed on 15 July 1783 and proclaimed by Thiri Nanda Sithu, Liaison Officer.

Note : In this Order a former Zawti man has only to declare that he has abandoned his faith and he goes free. ROB 17 July 1783 that follows says that it is not enough. He should be sent to the capital. In ROB 8 September 1783, we find that men sent from Hluttaw to seize Zawti men in Sinbyugyun were punished because they allowed them to escape by taking bribes.

17 July 1783

Order:(1) When a follower of Zawti sect is found, send him to the capital.

(2) If the checking is not done properly now and if and when a remnant of that sect is found later, whoever responsible to do the checking now shall also be punished.

(3) Made this Order known to all provincial chiefs.

This Order was passed on 17 July 1783 and proclaimed by Nanda Mait Sithu, Liaison Officer.

Note : See ROB 15 July 1783 and 8 September 1783.

27 July 1783

Order:(1) In order to avoid congestion, permit the use of two city gates, one in the north wall and another in the west wall for funerals.

(2) Eject houses built in an area marked for a cemetery.

(3) On the west of the city, mark a plot of land measuring 350 square yards / 320 square metres along the stream on the southwest of Gu Gyi Hpayaya for a cemetery.

(4) Move all prostitutes to a place on the west of Zagyin Wa.

(5) Move the houses from the place now given to prostitutes to any suitable site within the city.

(6) Assign Myo Wun - City Officer, and one Wundauk - Assistant Minister, to carry out this Order.

This Order was passed on 27 July 1783 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

11 August 1783

Order:(1) As fiefs, give the following places, each to the person mentioned against its name :

Danubyu
Kyauk Maw

Thiri Mingala Mahay
Thiri Yadana Mahay

Htan Da Bin village of	
Twin Thin Taik	Thiri Myat Hta Mahay
Nga Mya Gyi village of	
Taung Bet Taik	Thiri Sanda Mahay
Tha Gyin village	Thiri Myat Swa Mahay and
Kyay Nin village of	
Mahadan Taik	Mingala Mahay.

- (2) In place of Maha Thiri Zayya Thura, appoint Daywa Thiri jointly with Nay Myo Zayya Gamani as Myo Wun - City Officer.

This Order was passed on 11 August 1783 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

14 August 1783

Order:(1) Do not issue judgement until both parties concerned agree to a decision in cases that appear at Hluttaw.

- (2) When one party objected to a decision, he should be given the right to appeal with a statement written by a pleader.

An Order to this effect had been issued before. It was passed again on 14 August 1783 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

Note : See ROB 3 March 1782, item 9, 18 August 1783, 29 August 1783 and 7 January 1784.

16 August 1783

A good rainfall would bring good crops and visitations of natural calamities like draught, flood and storms would destroy all crops.

Order:(1) Made offerings, as prescribed by men who are wise in old customs, to the gods of rain, water and wind to avert ill luck and to give good harvest.

- (2) Request monks to recite paritta in the precincts of pagodas noted for fulfilling the wishes.

- (3) Offer food to the monks.

This Order was passed on 16 August 1783 and proclaimed by Thiri Nanda Sithu, Liaison Officer-cum-Chief of Black Beret Guards.

16 August 1783

Order: Give Ingapu as a fief to the Chief Queen.

This Order was given on 16 August 1783 and proclaimed by Thiri Nanda Sithu, Liaison Officer-cum-Chief of Black Beret Guards.

16 August 1783

According to the report of Kyi Wun - Granaries Officer, although

Chaung Zone
Dagon 6 villages
Inn She
Met Taung 5 villages
Mauk Ga Daw
Naung Gauk 10 villages
Naw Hkauk Yaung
Pine
Shwe Gyi 13 villages
Than Baw and
Thin Daw

are in his jurisdiction, Sawbwa and Myozas in their neighbourhood together with headmen of Dabayin, In Dauk Tha and Myedu had recently exacted some dues from these places and consequently the people of these places could not pay their customary dues through Kyi Wun.

Order: Sawbwas, Myozas, Headmen of Dabayin, In Dauk Tha and Myedu, Officer of Myauk Hpet Taik, Officer of Sin Jay Taik, and clerks of these Taiks shall stop asking dues in the said areas which come under Kyi Wun's jurisdiction.

This Order was passed on 16 August 1783 and proclaimed by Thiri Nanda Sithu, Liaison Officer.

18 August 1783

Suing at a law court should be discouraged (because it is best to have a dispute settled outside a court). When sued, however, never let a simple case grows into a complex one if it can be helped. This is the maxim.

Order: (1) Ex parte decisions should never be made.

(2) Before a decision is made, consult either Damathat or Yazathat

or records and lists in the archives.

(3) Decisions should never be biased or one sided.

(4) Judges should ever remain above bribery and corruption.

This Order was given on 18 August 1783 and proclaimed by Thiri Nanda Sithu, Liaison Officer.

Note : Similar Orders touching upon civil and criminal procedures that could be used as manuals of judges, magistrates and pleaders were passed fairly often; see ROB 3 March 1782, 14 August 1783, 18 August 1783 and 7 January 1784. ROB 28 January 1795 seems to be the most important of these Orders (See Than Tun : "The Royal Order (Wednesday 28 January 1795) of King Badon" (Burmese Text and English Translation), Journal of Asian and African Studies (Institute for the Study of Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies), No.26, 1983, pp. 153-201).

22 August 1783

Order: The whole group of gunners under Bohmu Sit Ye Kyaw shall do
 the night guard duty at the Crown Prince Residence.

This Order was passed on 22 August 1783 after having received the petition to add the strength of guards at his residence by the Crown Prince. It was proclaimed by Thiri Nanda Sithu, Liaison Officer.

25 August 1783

Order:(1) Maha Thado Yaza is appointed Pyay Myo Wun - Town Officer of Prome,
 in place of Min Ye Yazathu.

(2) Min Ye Naya is appointed Pagan Myo Wun - Town Officer of Pagan.

This Order was passed on 25 August 1783 and proclaimed by Thiri Nanda Sithu, Liaison Officer.

29 August 1783

Order:(1) High ranking officers shall not represent a party in a law suit

as it would most probably influence the decision made by a judge.

(2) Licensed pleaders shall appear at court on behalf of their clients.

(3) Pleadors shall defend their clients only within the limits given in the Damathat.

(4) Pleadors shall made a written statement for appeal cases and there shall be no threats to stop an appeal.

This Order was made on 29 August 1783 and proclaimed by Thiri Nanda Sithu, Liaison Officer.

Note : See ROB 3 March, 14 August 1783, 18 August 1783 and 7 January 1784.
29 August 1783

Order:(1) Villagers of Hpaung Ga, who were formerly employed as palace guards and who were found to be treacherous, shall be dedicated as servants of the religion in Aung Myay Lawka pagoda.

(2) Nga Aung Min and Nga San Lone shall be made their leaders and they shall have the titles of Ponnya Bala and Thanda Bala respectively.

(3) With Nga Tha as clerk, the two leaders shall take charge of 35 male adults, 42 female adults, 17 boys and 24 girls (a total of 118 persons).

This Order was passed on 29 August 1783 and proclaimed by Thiri Nanda Sithu, Liaison Officer.

29 August 1783

Order: The Crown Prince shall use the palanquin specially made for him.

This Order was passed on 29 August 1783 and proclaimed by Nanda Mait Sithu, Liaison Officer.

31 August 1783

Order:(1) Disobedience of the ROB 25 February 1782 that the dues exacted at Seik- port, Ti - trade fair, Pwe - deport / brokerage, Kin - toll station, and Gado - ferry, shall conform to customary rates,

would be severely punished.

- 2) Responsible officers shall begin taking preventive measures before any crime has been committed by collecting dues more than what is customary.

This Order was passed on 31 August 1783 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

Note : See ROB 25 February 1782.

4 September 1783

Order:(1) Check the decision of the dispute between four hereditary families of Salin chiefs, viz. Maha Thaman, Khine Za, Po Za and Taung Zin Za.

- (2) If a new decision is necessary, make it.

This Order was passed on 4 September 1783 and proclaimed by Thiri Nanda Sithu, Liaison Officer.

Note : See ROB 19 October 1783 and 7 December 1783.

8 September 1783

There are members of the Waya Zawti Sect in Sinbyugyun area. Hluttaw sent men to bring them to the city. Taking bribes, (the heretics) are allowed to escape.

Order:(1) Melt the silver that the men had received as a bribe and pour the molten down their throats.

- (2) Let the public witness the punishment.

This Order was passed on 8 September 1783 and proclaimed by Nanda Mait Sithu, Liaison Officer.

Note : See ROB 15 July 1783 and 17 July 1783.

12 October 1783

Order:(1) Appoint the following in offices mentioned against

their names, in Rangoon.

Maha Thinhathu	Myo Wun - Town Officer
Ronson Raun	Akhun Wun - Customs Officer
Shwe Daung Thu	Sitke - Regimental Officer
Letwe Zayya	Sitke - Regimental Officer
Tuyin Wayyathu	Nakhan - Liaison Officer
Jackson Raun	Nakhan - Liaison Officer
Letya Pyanchi	Myo Sayay - Town Constable
Naya Kyawthu	Myo Sayay - Town Constable

- (2) Administer oath of allegiance to them and let them leave here immediately.

This Order was passed on 12 October 1783 and proclaimed by Nanda Mait Sithu, Liaison Officer.

16 October 1783

Order:(1) An Order had already been passed that silver of inferior quality like Ywet Soe - Young Shoot, and Ywet Thay - Young Leaf, are not allowed; use only Ywet Ni - Red Leaf.

- (2) Officers responsible to check the correct use of silver shall be punished too whenever a person is found to be making and using forbidden silvers.

- (3) Catch any reckless rider, irrespective of his status, and punish him.

This Order was passed on 16 October 1783 and proclaimed by Thiri Nanda Sithu, Liaison Officer.

Note : See ROB 20 February 1782 on standard weights and measures and 29 December 1782 on reckless rider.

17 October 1783

Order:(1) Nay Myo Nawyatha is appointed Yay Wun - Port Officer, in Rangoon in place of Thiri Zayya Nawyatha.

- (2) Recall Thiri Zayya Nawyatha.

- (3) Submit the statements made by Nga Sat, Nga Kun and

Nga Kway after having them interrogated through usual means.

This Order was passed on 17 October 1783 and proclaimed by Liaison Officer-
cum-Chief of Black Beret Guards.

19 October 1783

Order:(1) Find out what had been done before in determining the jurisdiction
of each family of Salin chiefs,viz. Maha Thaman, Khine Za, Po Za
and Taung Zin Za, during the reigns of King Saturday (1698-1714)
King Sunday (1714-1733) and King Thursday (1733-1752).

(2) Ignore the decision, if there were any, made in connection with
it during the reign of King Singu (1776-1782).

This Order was passed on 19 October 1783 and proclaimed by Letya Yanta Mait,
Chief Clerk.

Note : See also ROB 4 September 1783 and 7 December 1783.

9 November 1783

Order:(1) Do not keep iron fetters (shakles for feet) in the houses of
princes and ministers, but Myo Wun - City Officer, may keep
them in his house.

(2) Seize all fetters found in houses other than that of Myo Wun.

(3) A messenger sent outside the city either near or far, shall not
carry either a bow or a gun or a lance; he shall neither put on
a turban white or red.

(4) Provincial Chiefs and Toll Station Chiefs are authorised to
seize from a messenger the things that he is not supposed to
carry around.

(5) Circulate this Order to all chiefs concerned.

This Order was passed on 9 November 1783 and proclaimed by Nanda Mait
Sithu, Liaison Officer.

11 November 1783

11 November 1783

Order:(1) Thiri Yadana Mahay shall receive Kyauk Kyee, Kyaung Mya and Kyauk Hmaw as fiefs.

(2) She shall collect the seeds of areca nuts as dues from gardeners in her fiefs and supply the Taik Taw.

(3) Toungoo Myo Wun - Town Officer of Toungoo, shall not interfere when her men collect areca seeds there.

This Order was passed on 11 November 1783 and proclaimed by Nanda Mait Sithu, Liaison Officer.

Note : A lady of the court is given here a contract to supply areca for betel chewing in palace.

12 November 1783

Order:(1) A judgement should be made with reference to either Damathat or Yazathat or any other relevant record of the past.

(2) When there is a panel of judges, the decision reached should be unanimous.

(3) No statement on any particular case shall be made until a judgement has been reached.

(4) Some delicate or difficult point in the interpretation of law shall be discussed among the four ministers of Hluttaw until an agreement is reached as to its meaning and use.

(5) Taung Gwin Myo Thagyi - Taung Gwin Town Headman, family dispute shall be tried elsewhere because Hluttaw is too busy; withdraw any order giving in favour of Mi Pwe; send the case together with the decision made in the reign of King Myedu (1763-1776) to Taya Yon - Civil Court.

This Order was passed on 12 November 1783 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

17 November 1783

Order:(1) It has been the old practice that the list of families in a Taing - a group of twenty five households among common folks, (Kon I 1967, p.556) and in an Asu Angan - a group or unit of servants of the king,(1 Thway Thauk = 50 men, Judson 1966) are updated from time to time and kept in the archives under lock and key so that they would be available for easy reference; because of a troubled condition in the kingdom, the said lists had been neglected for well over thirty years; now up date the lists.

(2) The programme of making the above mentioned lists up to date is given top priority.

(3) Minister Maha Zayya Thin Gyan and Minister Maha Thiri Thin Gyan are given this assignment.

(4) Other officers attached to the ministers on this programme as per list submitted, is approved.

(5) Start collecting the new list on 1 December 1783.

This Order was passed on 15 November 1783 when the king was at the Nan Ma Sanu - ? Audience Hall (Nyilagan Sanu), and proclaimed in the evening on 17 November 1783.

Note : See ROB 27 November 1783, 7 December 1783 and 25 December 1783.

24 November 1783

Order: It was found that those men who were once pardoned from death sentence, continued to behave as bad as before; execute them.

This Order was given on 24 November 1783 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

27 November 1783

Order:(1) Appoint the following in the offices mentioned against their names.

Maha Min Hla Nawyatha

Myin Zu Gyi Wun - Officer of All

Min Maha	Horse Groups
Nay Myo Thuya	Athi Wun - Commonfolks Officer
	Letwe Win Hmu - Officer of North
	Palace Guards and
Nay Myo Maha Kyaw Htin	Shwe Dike Wun - Treasury Officer.

(2) They are to work on collecting family lists, etc. with the ministers assigned to this specific duty (on 17 November 1783).

(3) They all shall stay together with Myin Zu Gyi Wun at the Hluttaw.

This Order was passed on 27 November 1783 by Liaison Officer-cum-Chief of Black Beret Guards.

Note : See ROB 17 November 1783, 7 December 1783 and 25 December 1783.

(28 November 1783)

Order: Nga Pain Toe is appointed Headman in Kyaw village of Anauk Hpet Taik.

This Order was passed on (28 November 1783).

30 November 1783

Order: The following are permitted to build and live in a kind of house called Na Hpu Le Baw - One Small Roof raised above the Main Roof.

Thado Maha Thiha Thu
Maha Thiri Pakyan
Maha Zayya Thin Gyan
Maha Thiri Thin Gyan
Thet Taw Shay Maha Thiha Thuya
Thet Shay Kyaw Htin and
Maha Min Hla Nawayatha.

This Order was passed on 30 November 1783 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

7 December 1783

Order:(1) Ministers and officers employed in the List Programme are exempted from making daily reports; they shall report only when the whole work is finished.

(2) They shall work overtime, that is to say for twelve hours from 6.00 am to 6.00 pm.

This Order was passed on 7 December 1783 and proclaimed by
Liaison Officer-cum-Chief of Black Beret Guards.

Note : See ROB 17 November 1783, 27 November 1783 and 25
December 1783.

7 December 1783

Order: Salin has four hereditary families of chiefs, viz.
Maha Thaman, Khine Za, Po Za and Taung Zin Za and
the records in the archives maintain that each had
an equal right and equal responsibility and therefore
all four chiefs shall meet together in an office to
carry out any administrative affair or to try any
case of dispute.

This Order was passed on 7 December 1783 and proclaimed by
Liaison Officer-cum-Chief of Black Beret Guards.

Note : About Salin Chiefs see also ROB 4 September 1783 and
19 October 1783.

16 December 1783

Order: The groups under Myin Zu Gyi Wun - Officer of All
Horse Groups, viz. Letwe Gyi Thay Nat Su - Left
Main Group of Gunners, and Talaing Banya Zu - Banya
Group of Talaings, shall have Tha Ye Wun - Officer
of Braves, as their group leader and Kway Zu -
Group of Kways, which is also under Myin Zu Gyi Wun
shall have Taung Bet Taik Wun - Officer of Southern
Division, as its leader.

This Order was passed on 16 December 1783 and proclaimed by
Yaza Thiri, Chief Clerk.

(16 December 1783)

Order:(1) Put Myin Zu Gyi Wun - Officer of All Horse Groups, and his wife Mi Ywe, under custody and put guards at their home.

(2) Ex-Lord of Pindale shall live in the home of Kyaw Htin Nanda Mait, Chief Clerk and Shwe Dah Hmu - Leader of Golden Swords.

(3) Shwe Dah Hmu - Leader of Golden Swords, shall live in the home of Ex-Lord of Pindale.

(4) Shay Win Daw Hmu - Officer of East Palace Guards, shall live in the home of Letwe Win Hmu - Officer of North Palace Guards.

This Order was passed on (16 December 1783) and proclaimed by Thiri Zayya Nawyatha, Liaison Officer.

24 December 1783

Order: Nga Poke, son of Min Nge Kyaw, is appointed Saw Put O Myin Hmu - Leader of Saw Put O Horses.

This Order was given in the evening on 24 December 1783 and proclaimed by Nanda Mait Sithu, Liaison Officer.

25 December 1783

Order:(1) The lists of commonfolks and service men were usually kept in good order in the Palace Archives but

(a) the lists were lost and

(b) it was impossible to keep men confined to their own group as they were called upon to join various military expeditions since the time of Alaungmintaya; now it is high time that things should be restored to their proper order; get the service groups checked

so that each man would be in his own unit.

- (2) Under Alaungmintaya, some men of lower origin would rise very quickly to high positions through field service and some deserving men would be left unrewarded. Under King Myedu (1763-1776) and recently in the present reign, selections were made to form Thway Thauk Su - Infantry, and Myin Zu - Cavalry. Yet there would be some omissions. Get these deserving but neglected persons and admit them into suitable groups of fighting forces or get them enlisted in any unit of their ancestors. This includes men in high positions who have had no service in a fighting unit. They shall also join one or the other of the fighting forces. Submit the new list of Thway Thauk Su - Groups of Thway Thauk (a band of fifty men).
- (3) In some villages, the line of hereditary chief was broken. An ordinary villager who would have some ability of leadership was made a chief and the new line so created shall be confirmed if it had lasted either ten years or if there were already three generations of chiefs in the same line provided the family is originally not of some religious or menial service. Consult Damathat, Yazathat, Hpyat Htone and find a solution as to what should

be done to a chief of new line that has not reached the third generation as successive chiefs or completed the period of ten years as chief in that particular place.

- (4) In a case of dispute between several branches of a ruling family for succession to chieftainship, recognize only the most senior branch to rule.
- (5) When a leader of a group of horsemen died with no son or brother to succeed him, let all the members of the group select one among them for leadership. If there is a new line of chiefs, confirm that line if it has reached a period of ten years or if it had passed up to the third generation provided it is not a family of religious servants or menial labourers originally.
- (6) When there are more than one hundred horsemen in a group, keep the extras in a reserve group.
- (7) Disputes of succession to leadership that had once been decided in the reign of King Myedu (1763-1776) and in this reign too, shall not be revised.
- (8) Division of children from intergroup marriages (except in a marriage where the man or woman is of either religious service or menial service) according to the general principle of "boys go with father and girls stay with mother" holds good, until this time of "list collection". Any other way of division, if necessary, shall be announced later.

This Order was passed on 25 December 1783 and proclaimed by Nanda Mait Sithu, Liaison Officer.

Note : Other general instructions on administration are given in ROB 17 November 1783, 27 November 1783 and 7 December 1783.

1 January 1784

Order:(1) Give as a fief Than Ywa to Yhiri Myat Swa.

- (2) The fief shall include, as it has been the custom, the right to collect dues from fisheries and oil producers from Kaungton to Yenangyaung, Wet Ma Sut and Lay Kyway along the Irrawaddy and from Kaing Shwe Daung to the capital along the Chindwin.

This Order was passed on 1 January 1784 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

7 January 1784

Order:(1) Thiri Zayyathu, Pyi Lone Ant Hmu - Captain of Pyi Lone Ant Boat, is appointed Win Hmu - Chief of Palace Guards in the service of the Crown Prince.

- (2) Zayya Shwe Daung is appointed Aukma Wun - Officer of Wild Elephant Catching, in place of Nga Tha U.

This Order was passed on 7 January 1784 and proclaimed by Nanda Sithu, Liaison Officer.

7 January 1784

High ranking officers shall not represent a party in a law suit as it would most probably influence the decision made by a judge. This Order was passed on (29 August 1783).

Order: Punish the person who disobeys this Order, irrespective of his official status or his family connections.

This Order was passed on 7 January 1784 and proclaimed by Thiri Nanda Sithu, Liaison Officer.

Note : See also ROB 3 March 1782, 14 August 1783, 18 August 1783 and 29 August 1783.

11 January 1784

Order:(1) Execute Nga Myat (Inyi Thein Hka), Nga Myat Tha (Kyaw Hkaung Pyan Chi) and Nga Hmine (Yet Hka Ye) for conspiracy.

(2) Send the nine men, viz.

Nga Aung Ni (Ye Gyaw Nawyatha)
Nga San Hla (Sain Da Ye) and
Nga Nyo Mya (Sanda Thuyain) who gave supplies
to the rebels,
Nga Hme (Brahmin) who worked for Nga Myat
(Inyi Thein Hka),
Nga Pain
Nga Myat Tun
Nga Ya
Nga Ban and
Nga Myat Ya who talked seditious libel,

to some areas of deep forest.

(3) Send ex-Lord of Sale and ex-Lord of Magyi, for not reporting Nga Myat's plan that they knew, to prison after depriving them of their official positions, etc.

This Order was passed on 11 January 1784 and proclaimed by Pyanchi Thiri, Liaison Officer.

2 February 1784

Order:(1) Drums known by the names of Baho Si, Dat Si and Mingala Si are usually made new and magical squares are drawn on the reverse side of the leather surface of each new drum at the time of coronation. Let it be done.

(2) Do everything else as prescribed in the instructions on coronation without any omission.

This Order was passed on 2 February 1784 and proclaimed by Liaison-cum-Chief of Black Beret Guards.

3 March 1784

Order: Men assigned to night duty in the palace enclosure

are exempted from any other work. It seems that officers of Hluttaw and Yon Daw have forgotten this very important fact and they often assigned them to various other duties. Stop it. They shall stand by in their own quarters for twenty four hours.

This Order was passed in the evening on 3 March 1784 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.
6 March 1784

- Order:(1) Common folks shall not use the clothes meant for officers and members of the royal family.
- (2) Making and selling clothes that do not come up to the mark is prohibited.
- (3) Making and using silver of qualities lower than the prescribed standards are criminally liable.
- (4) Reprimand Myo Wun - City Officer, Htaung Hmu - Chief of One Thousand, and Myo Sayay - City Constable, for negligence of duty to check clothes, silver, etc.

This Order was passed on 6 March 1784 and proclaimed by Nanda Maⁱt Sithu, Liaison Officer.

Note : See ROB 16 October 1783.

10 March 1784

- Order:(1) Draw magic squares on the city wall, at the city gate and on the turrets together with verses from the scriptures (in order to make the city invulnerable to enemy attacks, both ~~men~~ and spirits.
- (2) Get full instructions from the men wise in these things before they are carried out.

This Order was passed on 10 March at the time of morning

audience and proclaimed by Nanda Mait Sithu, Liaison Officer.

12 March 1784

The Vinaya - Discipline, is the most important work which every monk should know well. When the Council of Monks assembled at the Pitaka Taik Taw was asked as to how many of the monks are well versed in the Vinaya and how well they could live according to it, the answer was that there were many who did not know much about ^{the} Vinaya and who would not care much about living according to it.

- Order:(1) Elders of the Council of Monks at the Pitaka Taik Taw shall conduct an oral examination on the Vinaya for every monk.
- (2) Mahadan Wun - Religious Affairs Officer, shall submit the list of those who failed in the examination; he shall include in his report, who were the teachers of those monks who failed in the examination and who were the people supporting those monks.
- (3) A course in the Vinaya shall be given in the Pitaka Taik Taw and those who failed in the examination must attend it; if they failed the examination again, they shall have to leave the monkhood.
- (4) A course of training shall be given by the Pitaka Taik Taw Council to monks who will be sent to remote places in the kingdom to propagate the Buddha's Religion and provincial towns shall send some selected monks to this course with expences provided by the chief of province from which the trainees are sent.

This Order was passed in the evening on 12 March 1784 and proclaimed by Thiri Nanda Mait Sithu.

14 March 1784

Order:(1) Fast and reckless riders of horse in the streets of the city shall be punished; an Order to this effect had been issued in Ava before the move of the royal residence from there and similar orders were issued repeatedly at Amarapura; in spite of that it was reported that a monk was seriously injured because of a collision with a galloping horse in the main street running east to west on the north of the palace.

(2) Put Htaung Hmu - Chief of One Thousand, and Htaung Sayay - Clerk of Chief of One Thousand, under custody and ask them to name the rider of that horse that caused an injury to the monk.

(3) The rider shall be beaten while he is led along the streets in the city and outside the city, once in a day for three days; a town crier with a gong should explain why he is so punished.

This Outside was given in the evening on 14 March 1784 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

31 March 1784

Asu - Group, or Angan - Division, were made for Thway Thauk - Platoon of Fighting Men about fifty in number, Myin Daw Thi - Royal Horseman, Daing - Shield Bearer, Lamaing - Cultivators of Royal Lands, Win - Palace Guard, Ko Yan - Body Guard, Athi - Common Folk, and Taing Dan - Tax Payer in a Group of Twenty Five Houses, and it has been the custom observed from ancient times that (1) a number of one unit shall not serve in another unit and (2) any person of influence shall not harbour any deserter from anyone of these units.

Order:(1) Unit leaders shall report their missing men and trace them.

(2) When a missing man is found, punish both the man and the person who shelters him.

This Order was passed on 31 March 1784 and proclaimed by Nanda Mait Sithu, Liaison Officer.

1 April 1784

Ponna - Brahmins, are grouped as (1) Shit Pa Ponna - Eight Brahmins, (2) Koe Ba Ponna - Nine Brahmins, and (3) Kyee Ponna - Mainland Brahmin, and Maharajindarajaguru, Chief of Eight Brahmins, was asked the definition of these group names. He said :

King Damazedi (Rāmādhīpati 1462-1487) asked Brahmins who would lead the ceremonies, from Sri Lanka and the Sri Lankan King sent

- 1 Dakkhinātha
- 2 Lokanātha
- 3 Mahanātha
- 4 Narānātha
- 5 Jalānātha
- 6 Nandānātha and
- 7 Sirinātha.

To make a party of eight, a straw figure with a name Vāṃsanātha was added. From the time of Damazedi until now these Brahmins of the Unit of Eight do the following as the occasion arises :

- 1 Conduct the Coronation
- 2 Give Paritta Flowers to the King
- 3 Lead the ceremony of Taking the City, Occupying the Palace, etc.
- 4 Operate the Tha Gya Yay Zin Hkan - Shower Bath with Water flowing out of the Hands of Sakra, for the King
- 5 Ceremonial shampooing
- 6 Fetching water for ceremonies
- 7 Conduct the offerings to the Lord and monks at the beginning and end of Buddhist Lent
- 8 Consecrating things ranging from barges to cups and crowns before they are put aside for the king's use

These Brahmins were never asked to conduct the offerings to guardian spirits.

Order:(1) Shit Pa Ponna shall perform the duty as they have been accustomed to do.

(2) They shall not be asked to do anything outside their usual kind of work.

This Order was passed on 1 April 1784 and proclaimed by Liaison Officer-cum-Chief of Blace Beret Guards.

3 April 1784

It was reported that jackets of Pin Ni and shawls of Yaw were seized from men and women who were found to be using them while they were going along the main thoroughfares of the city.

Order:(1) Do not seize Pin Ni jacket and Yaw shawl from a person who is found to be wearing or using either one of it while he or she is walking in the city's thoroughfare .

(2) Watchman at a city gate must stop a person who comes along with either one of these forbidden clothes and tell that person that with such a apparel, he or she should not go into the city.

This Order was passed in the Sin Kyone - Elephant Inclosure, on 3 April 1784 and was proclaimed by Nanda Mait Sithu, Liaison Officer.

Note : Some clothes were for the royalty and some for officers only but this seems to be the only reference where common folks were forbidden to use the coarse kind of homespun.

20 April 1784

Order: Mahadan Taik Wun - Officer of Mahadan Division, shall support Mahapanditavara, disciple of Sonda Sayadaw and now living in Kyay Ma Twe.

This Order was passed in the evening on 20 April 1784 and proclaimed by Nanda Mait Sithu, Liaison Officer.

21 April 1784

On 19 April 1784 Atula Sayadaw was interrogated by other Sayadaws at Pitaka Taik and his concepts on religious practices were known. It was in the reign of King Myedu (1763-1776) that Sayadaws of Kyet Thun Gin, Zayit and In Gyin had submitted a report stating definitely that as he had lived a way of life that was strange to the Religion, he should be driven out of the Buddhist monkhood. Accordingly he was to leave Ava and stay in jungle. In the time of

King Singu (1776-1782), Queen Mother built a monastery for him but Sayadaws of In Gyin and Bon Gyaw (U Pon) objected. He had to continue living in the jungle. Soon after that, he had gathered quite a number of disciples again.

Order: Shin Janinda of Lay Dat North Monastery and U Pon of Bon Gyaw Monastery shall meet Atula again and ask him why he was exiled from Ava by King Myèdu and Sayadaws of the Religious Examinations shall made a full report on this meeting.

This Order was passed on 21 April 1784 and proclaimed by Thiri Nanda Sithu. Liaison Officer.

21 April 1784

Atula was interrogated by the Sayadaws of religious examinations.

Order: (1) Sayadaw of Yadana San Loot shall made the interrogation again.

(2) It should be made in the presence of Sayadaws who interrogated him before.

(3) Hluttaw shall send for

Khin Gyi Baw
Khin Gyi Hmway
Khin Gyi Khine
Khin Gyi Kywin
Khin Gyi Nyo
Shin Kittti
Shin Sin and
Shin Jina

who are, as Atula had admitted, his disciples. Let them come as quickly as possible.

This Order was passed in the evening on 21 April 1784 and proclaimed by Nanda Majt Sithu, Liaison Officer.

23 April 1784

Sayadaws who interrogated Atula why he was sent to forest in the time of King Myedu (1763-1776), were not able to reach a definite decision. The facts

that he was sent to live in jungle and that he was refused to reside in the Queen Mother's monastery later should not be ignored. In Gyin Bin Sayadaw who was the prime mover in this case is still absent. But

Khin Gyi Pon
Khin Gyi Janinda
Da We Saya
Ga Be Saya
Yin Daw Saya and
Ywa Nan Saya

knew about it very well.

Order:(1) Maung Daung Shin Obhā, Nga Ywa Shin Kalyāṇa and Yadana San Loot
Saya shall interrogate Atula again.

(2) Get In Gyin Bin Sayadaw here as quickly as possible.

This Order was passed on 23 April 1784 and proclaimed by Thiri Nanda Sithu, Liaison Officer.

(25) April 1784

Nga Pan Htwe, native of Ok Shit area and once known as Atulayasadhammarājaguru, had misled people by preaching false doctrines based on Cūḷagaṇḍi in the times of Alaungmintaya and King Dabayin (1760-1763). In the time of King Myedu (1763-1776), as a result of the petition by other monks that he should be treated as an outcast, he was sent to jungle. Nevertheless, he was found to be reorganizing his former group. Now Nga Pan Htwe had admitted his own fault when he was interrogated by

Hanlin Saya Shin Dīpa
Hanlin Saya Shin Parama
Maung Daung Saya Shin Obhāsa
Nga Ywa Saya Shin Kalyāṇa and
Yadana San Loot Saya.

Order:(1) Send Nga Pan (Htwe) and his disciples

Nga Kya Bet
Nga Kyaw Galay
Nga Lun
Nga Myat Kyaw
Nga Pe Leik
Nga Thin

Nga Toke Hpyu and
Nga Ya

to Anya (north) forests separately, i.e. each one to his own particular destination.

- (2) Send the following to join the groups collecting fodder for elephants.

Nga Aung
Nga Baw
Nga Hko
Nga Hmwe
Nga In
Nga Jina
Nga Kin
Nga Kitti
Nga Kywin
Nga Linga (Kyaw Aung San Hta)
Nga Myat Thu (Kyaw Aung San Hta)
Nga Nay (Kyaw Aung San Hta)
Nga Nyo
Nga Pon (Bon Gyaw Taik)
Āsabhāsa
Da We Wun Haung Saya
Dhammacāri
Gabe (Saya)
In Gyin Bin Saya
Janinda
Kalyāṇa (Sagaing)
Kyauk Ka (Saya)
Laṅkādhīpa
Medhārī (Yay Wun Kyaung)
Myothit (Saya)
Paññādhītima (Taung Bilu Taik)
Pyo Gan (Saya)
Sumana
Tone Maung (Saya)
Vara Siri
Yasa (Pa Laing Saya)
Yin Daw (Saya) and
Yoon Zu Wun Haung Saya

- (3) Send the monks of the following monastic establishments to the elephant fodder collecting group also.

Aung Myay Shwe Bon Taik
Ga Daung Taik (senior monks only)
Hket Thin Taik
Hti Baung Ga Ok Kyaung Taik
Lak Pan Hla
Ma So Yain Taik

Mingala Taik (Ha Lin)
Na Mo Taik
Pyat That Kyaung
Shin Gyi Aung Taik
Shwe Zi Gon Taik
Taung Byin Taik
Thet Ke Nan Kyaung Taik
Wa Chet Taik
Yan Aung Myin Taik
Ywa Tha Taik and
Zay Da Wun Taik (Sagaing).

- (4) Beat the gong and declare why these individuals have been given these particular punishments before they are sent to their respective places of exile.
- (5) Ex-Wun Dauk Nga Hmwe shall provide longyi - man's nether garment, one each to these men to use when they are disrobed and driven out of monkhood.

This Order was passed on (25) April 1784 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

(25 April 1784)

Sayadaws in charge of religious examinations petitioned the King that Nga Pan Htwe, his deputies and his disciples may be pardoned from their various punishments.

Order:(1) Order to exile Nga Pan Htwe etc. to north forest is cancelled.

- (2) Order to send Nga Pan Htwe's disciples to elephant fodder groups is cancelled too.

This Order was passed in the evening on (25 April 1784) and proclaimed by Nanda Mait Sithu.

26 April 1784

Order:(1) Do not allow Nga Pan Htwe and his disciples who had been pardoned to continue living at the Tazaung - Rest House, attached to the shrine.

- (2) Hluttaw shall call Nga Aung Tin and disciples who are now living in

the monastery where Nga Pan Htwe had lived once in
Yadana Thein Ga.

- (3) Send Ye Gyaw Daywa to get all the lay disciples of
Nga Pan Htwe at the capital, viz.

Nga Hpyo
Nga Myat Kyaw
Nga Ni
Nga Parami
Nga San Pwint and
Nga Shwe Hti

who are now living in the villages of

Kyun Gyaung
Lain Hla
Mi Gyaung Ai
Mu Gan and
Taung Bo.

This Order was passed on 26 April 1784 and was proclaimed by
Thiri Nanda Sithu, Liaison Officer.

27 (April) 1784

Order:(1) Former Wun Dauk Nga Hmwe shall be exempted from
other punishments because he had to give some of
those men who were punished for their false religious
practices, the nether garments.

- (2) Taik Taw shall provide rain proof material for
making more nether garments.

This Order was passed on 27 (April) 1784 and proclaimed by
Yaza Thiri, Senior Clerk.

28 April 1784

Order:(1) Myin Wun - Officer of Horses, shall take charge of
Prince Pindale, his family and his servants as well
as the lands that he holds in fief.

- (2) Prince Pindale shall not be allowed to leave his
home so that he would not have a chance to plot any

more conspiracy.

This Order was passed on 28 April 1784 and proclaimed by Kyaw Htin Thihathu, Clerk (Horse Group).

Note : Prince Pindale was executed on 19 June 1785 (Kon II 1967, p.22).

29 April 1784

Order: Myo Lat Wun - Officer of towns where there is no Town Officer in each town, shall support Shin Paññacakka now living in Sin Byu Kyun of Salin area.

This Order was passed on 29 April 1784 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

2 May 1784

Order:(1) Maha Thiha Thuya, Atwin Wun - Minister of Interior, shall retire on superannuation; he shall visit religious establishments and do acts of piety on behalf of the King.

(2) Min Kyaw Shwe Daung , Lamaing Wun - Officer of Royal Lands, shall take the place of Maha Thiha Thuya together with Thet Taw Shay and Thet Shay Kyaw Htin (as an Atwin Wun - Minister of Interior).

This Order was passed on 2 May 1784 and proclaimed by Nanda Mait Sithu.

14 May 1784

Order: Zayya Gamani, Sin Wun Dauk - Assitant Officer of Elephants, is promoted Sin Wun - Officer of Elephants.

This Order was passed on 14 May 1784 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

15 May 1784

Order: Thiri Zayya Nawayatha is appointed Taung Bet Taik Wun - Officer of Southern Division, which is now (temporarily) under Min Gyaw Shwe Daung, Atwin Wun - Minister of Interior.

This Order was passed on 15 May 1784 and proclaimed by Liaison Officer-cum-Chief of Black Beret Guards.

16 May 1784

Order:(1) Dismiss Myo Ok - Town Administrator, of Yadana Thein Ga (Shwebo) from office.

(2) Min Gyi Yaza is appointed Myo Wun - Town Officer, (in Yadana Thein Ga).

This Order was passed on 16 May 1784 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

20 May 1784

Order: Thado Maha Thihathu, Wun Gyi - Minister, Pakhan Myo Za - Lord of Pakhan, shall use

an official hat made of velvet decorated with nine gold flowers and (nine gold) leaves;
an official robe of satin with three inches of brocade trimmings.

This Order was passed on 20 May 1784 and proclaimed by Thiri Nanda Sithu, Liaison Officer.

24 May 1784

Order:(1) In Thudama Zayat, Sayadaws Hanlin, Palaing, Mali, Medi and Mundaw shall take their seats on the right and Sayadaws Gado, Maung Daung, Shwe Daung, Sin De, Son Da and Taung Lay Lone shall take their seats on the left and start the religious examinations at the given auspicious time.

(2) Mahadan Wun - Officer of Religious Affairs, shall inform this programme to the Sayadaws of the examinations.

(3) All arrangements to accomodate the Sayadaws of the examinations shall be made ready.

This Order was passed on 24 May 1784 and proclaimed by Thiri Nandathu, Liaison Officer.

28 May 1784

Order:(1) A courtier who has the permission to occupy either a Taw - number one of five seats in the Audience Hall, or Du - number two seat, and who could wear a Salwe - thread hung from left shoulder winding around the torso from the right, shall put on a robe of velvet when he attends the Gado - Kowtow ceremony either on new year day or beginning day of Buddhist Lent or last day of the Lent.

(2) A courtier who has the permission to occupy either a Taw seat or Du seat but has no Salwe, shall put on a robe of Maing Lone (Mong Long) only when he attends the Gado ceremony.

(3) Courtiers of lower status than those mentioned above shall use the customary robes, etc.

This Order was passed on 28 May 1784 and proclaimed by Nanda Mait Sithu.

Note : A courtier's status is known by the seat he occupies in the Audience Hall (in the eastern half of the palace) on the Kowtow day held either on the new year day or at the beginning of Buddhist Lent or at its end. The King sits facing east and right in front of him is the central divide. Any one who sits on his left, i.e. on the north side, is of a higher status than his counterpart sitting on the right or south side (Tañ : Rhwe Nan: Suñ: Wohāra Abhidhān, I 1975, p.16). It is just the reverse when the Kowtow is held in western half of the palace (Tañ : Wohāra, p.153). In the east palace, the seats are arranged as follows :

There are altogether 226 seats on the left and (minus the seat of Crown Prince) there are 225 seats on the right. That makes a total of 451 seats. In the west palace the seating arrangement (i.e. for only ladies of the court) is as follows.

Brides sent from Vassals called Thami Kanya (No.4 seats)
 * Only with a royal sanction, a woman could use Ga Daw suffixed to the official designation of her husband's; e.g. Pa Khan Wun Gyi's wife became Pa Khan Ga Daw Gyi by a royal sanction (Tañ : Wohāra, p.25).

(28 May 1784)

This Order was passed in the evening of (28 May 1784) and proclaimed by

Liaison Officer.

31 May 1784

Order: Crown Prince shall have two more Kyaings^{- Caducei,}/in addition to former four and four more Laik Dah in addition to former eight.

This Order was passed on 31 May 1784 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

31 May 1784

Order:(1) During the coming Muddhabhiseka Crown Prince shall sit before the King right in the front a little on the northeastern side; behind him shall be seated one after another Prince Sagu, Prince Kama, Lord of Pakhan Minister Thado Maha Thihathu, eight Brahmins who conducted the coronation ceremony, and officers.

(2) On the southeastern side, Princes of Cavalry, Senior Sawbwas, Myozas and minor officers shall be seated.

(3) On the northeastern side, Tha Htays - Rich Men, shall be seated.

(4) On the northwestern side, Tha Gywe - Rich Men, shall be seated.

This Order was passed on 31 May 1784 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

1 June 1784

Order:(1) A courtier of Taw seat shall have seven (gold) flowers in his Baung - Ceremonial Hat, and if he had a Salwe - Ceremonial Thread hanging from the Left Shoulder, he shall put on a robe of velvet.

(2) A courtier who has a Du seat shall have five (gold)

flowers in his Baung and he shall put on a robe of Maing Lone.
This Order was passed on 1 June 1784 and proclaimed by Liaison Officer - cum -
Chief of Black Beret Guards.

3 June 1784

Order:(1) Thado Thiri Maha U Zana, Lord of Pakhan, Minister, shall have
Tama leaves as many as gold flowers he has in his ceremonial hat.
(2) A courtier who has a Taw seat shall have Tama leaves as many as
gold flowers he has in his ceremonial hat above the forehead
band; the decorations should be made only above the forehead band.

This Order was passed on 3 June 1784 and proclaimed by Nanda Mait Sithu,
Liaison Officer - cum - Chief of Black Beret Guards.

3 June 1784

A coronation is held not only for the benefit of the king, but also for the
benefit of his subjects. A Salwe - ceremonial thread hung from left shoulder
and wound round torso on the right, is not only a mark of distinction, but
also a pledge for good ethics either at home or in office.

Order:(1) The Crown Prince, all court dignitaries and officers shall
observe strictly the rules pertaining to anyone who is given a
Salwe.

(2) The Salwe should be worn at all times when one is in the office.

This Order was passed on 3 June 1784 in the Earth Palace and proclaimed by
Thiri Nanda Sithu.

See Salwe Tin Sadan - Treatise on Threads hung from left shoulder and
wound around torso from the right. It is given below.

3 June 1784

On 3 June 1784, the King sent Min Gyi Nanda Kyaw Htin, Atwin Wun - Minister
of the Interior, to (Maung Daung Sayadaw) for an information on Salwe -
Threads hung from Left Shoulder and wound round Torso from the Right. The

following treatise is submitted.

In Pārājika Aṭṭhakathā, Salwe is mentioned as one of the regalia sent as a gift by Asoka to Devanapiyatissa of Laṅkā. The regalia consists of eight items, viz.

- 1 Flywhisk
- 2 Forehead Band
- 3 Umbrella
- 4 Double-edged Sword
- 5 A Pair of Shoes
- 6 Turban
- 7 Shoulder Thread
- 8 Jar
- 9 Back Scratcher or Crow's Foot

In Apādān Aṭṭhakathā, Vakkali Thera was described as a former prince who used to have a Salwe.

In many of the non-religious Sanskrit works, one would find that the use of Yajña pavita - Shoulder Thread, is a very ancient practice. As a matter of fact, this is a symbol of caste. By having this thread on the shoulder, one would often be reminded of his duties as a member of a certain caste. When a king or a prince or a minister has this thread (made of gold) on his shoulder, he would always be aware of his official responsibilities on the people he rules. In this way this Salwe is not an ordinary ornament. A hermit would like to sit on a seat made of black leopard skin. Why? Because leopards are known to be very firm in keeping a certain habit and if a leopard skin is around, a hermit feels that he has been reminded to be firm in the way of ascetics. A Salwe serves the same purpose to a king or a Brahmin as a leopard skin is to a hermit. A Brahmin has nine threads on his shoulder, while a Cetra wears six, a Bisya three and a Sudra none. Following their practice, each officer according to his rank shall have three

or six or nine threads of Salwe while a minister shall have twelve, a junior prince fifteen, a senior prince eighteen, a Crown Prince twenty one and a king twenty four. A Brahmin who wears shoulder threads shall be replete with ten qualities, viz.

- 1 Keeping quiet or remaining calm
- 2 Making perpetual check on mind and body not to commit any sin
- 3 Suppressing sexual urge
- 4 Remaining pure
- 5 Having contentment
- 6 Having patience
- 7 Being honest
- 8 Being pious
- 9 Being kind
- 10 Being truthful

In another words, a Brahmin who is wearing shoulder threads shall keep the above mentioned ten virtues. The king, on the other hand, would have the determination that he would try to keep the exalted position and he would remain forever beyond reproach, after having worn the Salwe. As a result, he would live long and remain unconquered. He would be wise and powerful. If anyone could get the said benefits by remaining true to the way of one's caste, it goes without saying that he would get an enormous benefit by living the Buddhist way of life. When the king and all administrators who represent him become aware of their rights and responsibilities because of having worn the Salwe, there should be a great prosperity in the land they rule and that would also help the Religion to thrive there.

In Nemiya story written in verse, Soṇadinna is mentioned as having a Salwe of nineteen threads. The Pali version, which is of course the original, simply states that he was resplendent in a full dress. The number of threads in the Salwe is not important whether it is nineteen or twenty four. Soṇadinna is

an important deva though he is not a king. A king would have a Salwe of twenty four threads.

This treatise was copied on 28 January 1867.

Note : Ame:to'phre (Maung Daung's Answers to Queries by King Badon), Mandalay, Zabumaitse, 1961, pp.71-5, gives some part of this treatise.

3 June 1784

Maha U Gin Tha - Ceremony of Opening the Throne Room for the First Time, is considered very important. Any mistake done by any participant in this ceremony is punishable with death. But it is also an occasion when prisoners awaiting execution are pardoned and set free.

Order:(1) One Wun Dauk - Assistant Minister, one Sayay Gyi - Senior Clerk, one Nagan - Liaison Officer, one Than Khan - Officer receiving Tributes, and one Sa Bud - Reader, who made mistakes during Maha U Gin Tha, are pardoned.

(2) But they are severely warned not to repeat the mistakes.

This Order was passed on 3 June 1784 and was proclaimed by Nanda Mait Sithu, Liaison Officer.

15 June 1784

Asoka, King of Magadha, sent Buddhist Missions to

Kasmia and Gandhāra (Kashmir) led by Majjhantika,
Mahisamañḍala (Mysore) led by Mahādeva,
Vanavāsa (Northern Kanam in South India) led by Rakkhita,
Aparantaka (Northern Gujarat, Kathiawar, Kachch, Sindh)
led by Yonaka Dhammarakkhita,
Yona (Ionian or Baktrian Greek) led by Mahārakkhita,
Himavanta led by Majjhima,
Suvannabhūmi (?Bengal) led by Soṇa and Uttara and
Laṅkā led by Mahinda, etc.

Order:(1) Hluttaw shall name the places where Buddhist Missions should be sent; it shall also select the leader of each mission and confer on him an appropriate title; and send them to their appointed places so that they reach there in time to begin the Buddhist Lent on 2 July 1784.

(2) A Chief who is receiving a mission in his area shall take all responsibilities as to the mission's safe and easy journey to his place and its sojourn there.

(3) There shall be no belief other than what the mission teaches in that area.

This Order was passed on 15 June 1784 and proclaimed by Thiha Nawyatha, Liaison Officer - cum - Chief of Black Beret Guards.
17 June 1784

Notice of Wazo Full Moon Day (1 July 1784)

You all people of this kingdom, know that the Buddhist Lent has begun. Do not kill. Do not steal. Do not commit adultery. Do not tell lies. Do not take any intoxicant drinks. If you commit these five sins, you will go to hell. If you are free from these sins and if you could do some charity plus some more restraint from doing the carnal sins, you could aspire to become king of men, king of devas and ultimately to reach Nirvana. Think about it seriously and pay homage to the Buddha, the Buddhist Religion and the Buddhist Order of Monks while you keep the promises of either five kinds or eight kinds.
17 June 1784

Order:(1) Read the Notice of Wazo Full Moon Day (1 July 1784) in all places where people are most numerous within

and without the city on 21 June 1784.

- (2) Ward leaders within and without the city shall urge the people of their wards to keep the said promises and to lead a life of piety.

This Order was passed on 17 June 1784 and proclaimed by Zayya Nawyatha, Liaison Officer.

26 June 1784

The rain has come. It is the time for cultivation, with or without irrigation.

Order: No cultivator shall be called upon to appear at a court of trial whether it is Hluttaw or any other court presided by the Crown Prince, Senior Princes, Ministers, Lords of Fiefs, etc. during the rainy months.

This Order was passed on 26 June 1784 and proclaimed by Thiha Nawyatha, Liaison Officer - cum - Chief of Black Beret Guards.

28 June 1784

Order: Min Gyi Min Gaung Kyaw, Ashe Win Hmu - Officer of East Palace Guards, is appointed La Maing Wun - Officer of Royal Lands, in place of Nay Myo Maha Thin Gyan.

This Order was passed on 28 June 1784 and proclaimed by Thiha Nawyatha, Liaison Officer - cum - Chief of Black Beret Guards.

30 June 1784

Order: Group leaders shall forward cases to law courts (including Hluttaw) but they shall not appear in neither of these courts as a pleader does on behalf of either one of the contestants.

This Order was passed in the evening on 30 June 1784 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

30 June 1784

Order: No Town Headman, Village Headman and Group Leader shall use a

Pitaka copyist or a man employed in making things used in Pitaka copying, in any other public work in places their charge; a man of Pitaka copying duty shall be employed exclusively in that copying programme.

This Order was passed on 30 June 1784 and proclaimed by Liaison Officer - cum Chief of Black Beret Guards.

5 July 1784

Pariyatti - Learning the Scriptures, Paṭiveda - Doing Anything in support of the Religion, and Paṭipatti - Practicing the Religion, are the three mainstays of the Religion. Among them Pariyatti is considered as the most important. To persue it well, we need more copies of the Pitaka. When the copies are made, it would be best to have monks most learned in Pitaka to check the copies.

Order:(1) Appoint 20 Chief Editors, 40 Editors and 40 Sub-Editors.

(2) This Board of Editors shall meet four times in a month at the Pitaka Taik - Library Building.

(3) The Board's duty is to check the legibility of each written word and to find out any mistakes as to omissions, repetitions, wrong spellings, etc. in the copy.

(4) Every member of the Board shall not leave the city unless it is absolutely necessary and in case he is going away, he shall apply leave of absence (from the King).

(5) Mahadan Wun - Officer of Religious Affairs, shall report the presence (or absence) of the members of the Board at their respective duties daily.

(6) Give monthly to a Chief Editor

Rice	1.5 basket
Fish paste	1.5 viss
Salt	1.5 viss
Dried fish	1.5 viss
Chili	1 viss

Onions	1	viss and
Oil	.5	viss;

to an Editor

Rice	1	basket
Fish paste	1	viss
Salt	1	viss
Dried fish	1	viss
Chili	.5	viss
Onions	.5	viss and
Oil	.5	viss;

and to a Sub-Editor

Rice	.5	basket
Fish paste	.5	viss
Salt	.5	viss
Dried fish	.5	viss
Chili	.3	viss
Onions	.3	viss and
Oil	.3	viss.

This Order was passed on 5 July 1784 and proclaimed by Kyaw Zwa Nawayatha, Liaison Officer.

7 July 1784

Order: Min Gyi Min Gaung, Myin Zu Gyi Wun - Officer of Collected Horse Groups, and Min Gyi Min Gaung Kyaw, Lamaing Wun - Officer of Royal Lands, shall interrogate Nga Kaung, Nga Mar, Nga Paw Htin and all those who had been arrested.

This Order was passed on 7 July 1784 and proclaimed by U Dain Shwe Daung of the Collected Horse Groups.

Note : On suspicion that they were involved in Pindale conspiracy, Nga Kaung, etc. were arrested for interrogation. Ex-Prince Pindale was found guilty and executed on 19 June 1785 (Kon II 1967, p.22).

7 July 1784

Order: Nga Kaung, Nga Mar and Nga Paw Htin had admitted that they were in Pindale conspiracy; Officer of

Collected Horse Group and Officer of Royal Lands
shall also interrogate the following.

Nga Hsaung
Nga Kaung
Nga Mar
Nga Myat Tha Gyi
Nga Naga
Nga Paw
Nga Paw Htin
Nga Pu
Nga Pu (Cook of Ex-Prince Pindale)
Nga Shwe Lu
Nga Thu Gyi
Nga Ya Ba
Nga Ya Gyi and

everyone who has been found in association with them
recently.

This Order was passed in the evening on 7 July 1784 and
proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

8 July 1784

Order:(1) Move Ex-Prince Pindale from the place of Collected
Horse Group to the prison and confine him with five
sets of shackles.

(2) Check with Ex-Pindale the statement made by Nge Mar
that he went to Ex-Pindale through Nga Pu after
giving Nga Pu some turbans, mats and jaggeries of
good quality.

This Order was passed on 8 July 1784 and proclaimed by Nay Myo
Thin Gyan, Liaison Officer - cum - Chief of Black Beret Guards.
(8 July 1784)

Order:(1) Arrest Twin Thin Wun - Officer of Interior Groups,
and his sons.

(2) Put under surveillance on (men under suspicion and)
their homes, as it usually done.

This Order was passed on (8 July 1784) and proclaimed by
Liaison Officer - cum - Chief of Black Beret Guards.

10 July 1784

Order:(1) Officer of Collected Horse Groups shall take charge
of Ex-Prince Pindale again and one of his women
who was allowed to live with him while he is under
detension.

(2) Ex-Prince Pindale shall have no other companion or
servant except one woman.

(3) Send Ex-Prince Pindale from prison to the place of
Collected Horse Groups in shackles.

(4) Nga Kala and his three sons Nga Hmine, Nga Shwe and
Nga Shwin are pardoned; set them free.

This Order was passed on 10 July 1784 and proclaimed by Nay Myo
Thin Gyan, Liaison Officer - cum - Chief of Black Beret Guards.

18 July 1784

Order: Bestow former insignias of rank to Min Hla Kyaw Zwa,
Athi Wun - Officer of Common folks; he shall serve
in the Interior as before.

This Order was passed in the evening on 18 July 1784 and
proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

19 July 1784

Order:(1) Deputy Ministers and Senior Clerks have no authority
to accept complaints and petitions to the King.

(2) Assign special officers to do it-

(3) Ministers, Deputy Ministers, Officers and Clerks

are expected to carry out their duties diligently.
This Order was passed on 19 July 1784 and proclaimed by Kyaw
Zwa Nawyatha, Liaison Officer.

21 July 1784

As it has been done annually, a pavilion for the Tooth Relic,
Alms Bowl Relic, Images of the Lord and Stone Figure of King
Fish, is built in front of Hluttaw.

Order: (1) Made offerings at the Relics, etc. from the evening
of 23 July 1784 to the morning of 26 July 1784 at
the pavilion in front of Hluttaw.

(2) Request monks to recite Paritta in the pavilion and
offer them food in the morning of 26 July 1784.

(3) Made offerings to all guardian gods at a suitable
place near the river port of Taung Myint on the
southeast of the capital city during 23-26 July
1784 festival days; request monks to read Kamawa
at that pavilion of gods near the port of Taung
Myint.

This Order was passed on 21 July 1784 and proclaimed by Thiha
Nawyatha, Liaison Officer - cum - Chief of Black Beret Guards.

22 July 1784

Order: Twin Thin Taik Wun - Officer of Twin Thin Division,
Ywa Lat Wun - Officer of Villages not in any Village
Tract, and Yan Naing Hmu - Chief of Victory Group,
are to attend their former offices; return them
their insignias of office.

This Order was passed in the evening on 22 July 1784 and
proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

23 July 1784

In the city, people are using various kinds of silver like Wun Bwa - Bulging Belly, Ngwe Soe - Silver Sprout, Ywet Thay - Small Leaf, Ywet Ni - Red Leaf, etc.

Order:(1) Silver called Ywet Ni - Red Leaf, shall be the only silver allowed to use in all business transactions in the kingdom.

(2) The use of Wun Bwa, Ngwe Soe and Ywet Thay would be tolerated only up to the end of Sakkaraj 1146 (11 April 1785).

(3) Ywet Ni shall become the only kind of silver to use from the beginning of Sakkaraj 1147 (12 April 1785) and any Pwe Za - Broker, who circulate other kinds of silver and anyone who accept them or use them shall be executed.

(4) Circulate this Order in all provinces.

This Order was passed on 23 July 1784 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

16 August 1784

Now all old records are in the process of 'updating'. All Athi Thagyi - Common Folks Headmen, Asu Gaung - Leaders of Various Groups, etc. are expected to give in true reports regarding the current situation of their people and places. But there is a possibility that some conditions are not true to type and therefore it is difficult to give an accurate account of them.

Order:(1) Put in the category of Athi - Common Folks, any person whose group is unknown.

(2) Put a person born of Athi - Common Folks, mother and father of any other group in the father's group; a person born of Athi - Common Folks, father and mother of any other group in the father's group; and a person born of a union of parents from non-Athi

groups, the decision as to which group ~~each group~~ each one should go would be decided later.

This Order was passed on 16 August 1784 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

24 August 1784

- Order:(1) Ministers, Deputy Ministers and Senior Clerks shall not write any official correspondence at their own residences; it must be written only at Hluttaw by a Senior Clerk after a Minister or a Deputy Minister concerned had agreed upon the subject matter to write.
- (2) Fees collected for sending summons, etc. should be fixed; nothing extra should be taken.
- (3) Cut the hand of the person who writes an official letter at his own residence and punish severely for collecting fees more than what has been fixed.
- (4) Some dignitaries have been given orders to attend Hluttaw but some had failed to turn up; report who did not come to Hluttaw.
- (5) People of Nga Bat Chaung, Tha Yaing, Ye Ya Man and Yet Hsa have been exempted from any exactions except the particular duty of supplying firewood for the palace kitchen; let this situation remains unchanged.

This Order was passed on 24 August 1784 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

28 August 1784

People under Kyi Wun - Officer of Granaries, and Ngwe Goon Hmu - Officer of Silver Mines, could not pay their dues from 1775 to 1783. The arrears add up to as much as Ks 993.25 in gold and Ks 6,207 in silver.

Order:(1) Do not ask them to pay the arrears.

(2) Ask them to settle the dues of 1784 in full.

(3) Schism among the Buddhist Order of Monks has been effectively stopped; record this on a stone inscription.

(4) Check and update the records in the palace archives.

This Order was passed on 28 August 1784 and proclaimed by Thiri Nawyatha, Liaison Officer - cum - Chief of Black Beret Guards.

8 September 1784

Arakan is where Amhu to' koñ:ra luik tham: - One's Service is most needed by the King. The Crown Prince is leading troops there.

Order:(1) Min Gaung Kyaw, Lord of Amyint, and Nay Myo Kyaw Htin Thihathu, Minister of Crown Prince, are appointed Sitkes - Regimental Officers, under Crown Prince.

(2) Nay Myo Thihathu and Nay Myo Sithu Kyaw Htin are appointed Sitkes - Regimental Officers, under Prince Singu.

This Order was passed on 8 September 1784 and proclaimed by Wayya Nawyatha.

Note : Order to march against Arakan was passed on 16 October 1784 (Kon II 1967, pp.1-2); Mrok U (Myo Haung), the capital of Arakan was taken on 2 January 1785 (Kon II 1967, p.8). According to this Order, preparations on Arakan campaign were made at least a month or two before the campaign was launched.

9 September 1784

Order:(1) Min Ye Min Hla Kyaw Htin is appointed Madama Wun - Officer of Martaban;

Nawyatha Kyaw Khaung is appointed Akhun Wun - Officer of Customs; Sanda Gamani (Sithu) and (Nay Myo) Nawyatha are appointed Sitkes - Regimental Officers; and

Ye Khaung Thu(ya) Kyaw Htin and Ye Khaung Thiri Kyaw Thu are appointed Nagans - Liaison Officers.

(2) The following officers are given places given against their names as fiefs.

Yan Gwin Thiri	(Nga Ya Ne)
Nay Myo Thiri Kyaw Thu	(Mali)
Nay Myo Thiri Kyaw Zwa	Ywatha
Nay Myo Nanda Sithu	Choon Daung
Nay Myo Kyaw Zwa	Moda
Katha	Nay Myo Kyaw Thu
Nay Myo Thiri Kyaw Htin	Singu and
Nay Myo Thi(ha) Kyaw Htin	Kyabin.

This Order was passed on 9 September 1784 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

15 September 1784

Order:(1) Min Ye Min Hla Shwe Daung, Lord of Pyinzi, is appointed
Commander of Reserve Forces marching against Arakan.

(2) Min Ye Theingathu is confirmed as Leader of Kyauk Hsawk Horses.

(3) The following are posted to serve in the forces led by Crown Prince against (Arakan).

Leader of Kyauk Hsawk Horses
Leader of Let Ywe Nge Horses
Nga Shoon, son of Min Ye Kyaw Zwa (King's uncle) and brother
of Min Ye Sithu
Nga Lu, son of former Toungoo Wun - Officer of Toungoo
Nga Ku, son of former Toungoo Wun - Officer of Toungoo
Nga Kyee, son of Lord of Ahmyint (King's elder brother)
Nga Mo, son of Lord of Ahmyint
Nga Pon, son of Lord of Ahmyint
Two sons of Mi Wun - Officer of Fire Brigade
Nga Ka, son of Min Ye Zayya Kyaw
Nga Maung, son of Min Ye Min Hla Nawyatha
Nga Po Ta, son of Min Ye Min Hla Nawyatha
Nga Mwe, son of King Myedu
Lord of Pathanago and
Lord of Myingyan.

(4) Nay Myo Zayya Kyaw Htin, father of Min Hla Sithu, is appointed
Myin Zu Wun - Officer of Collected Horse.

This Order was passed on 15 September 1784 and proclaimed by Kyaw Zwa Nawyatha.

19 September 1784

Order:(1) During the Arakan campaign, officers and men shall use their

official or military uniforms correctly.

- (2) By original order, troops under Crown Prince, Prince Sagu and Prince Kama are to be led by Crown Prince and all troops shall march together; through the advice of some ministers of the interior, Crown Prince was left behind and Princes Sagu and Kama went ahead; put those ministers of ill council in sun on 20 September 1784.

This Order was passed on 19 September 1784 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

20 September 1784

Order: The ministers to be punished by putting in the sun, are pardoned for the simple fact that they did not mean mischief though their advice turned out to be useless; they are warned to be more careful next time.

This Order was passed on 20 September 1784 and proclaimed by Zayya Nawyatha, Liaison Officer.

22 September 1784

The genital organ of a stone lion at one of the gates to Nyaung U Shwezigon pagoda had been removed by Kyaw Za Gan and Nge Pan Nyo for reason of decency. It was suspected, however, that there involved some sort of magical practice.

Order:(1) Interrogate the two culprits to get the true reason of their supposedly benevolent act.

- (2) Officer in charge of Pagan shall restore the lost genetial as it was before.

This Order was passed on 22 September 1784 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

28 September 1784

Order:(1) Ex-Lord Pakhan and Ex-Lord Pindale shall join the troops under

Crown Prince (marching against Arakan).

(2) "Speed Boat" crew shall be provided with all necessities by Crown Prince.

(3) Son of Mi Min (concubine of King Myedu) shall join the troops of his grandfather Bala Yan Aung Kyaw under Crown Prince.

This Order was passed on 28 September 1784 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

2 October 1784

Order: Son of Mi Phyaw (concubine of Prince Ahmyint, brother of the King) shall join the troops of Nga O Li, his uncle, under Crown Prince.

This Order was passed on 20 October 1784 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

7 October 1784

Order: Build a suitable residence for In Gyin Bin Sayadaw and Kyi Wun - Officer of Granaries, shall provide food for him in the same manner as Maung Daung Sayadaw is provided.

This Order was passed on 7 October 1784 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

9 October 1784

Order: Take Nga Myat Htin, former minister Min Gyi Maha Min Gaung to the west (? for execution).

This Order was passed on 9 October 1784 and proclaimed by Zayya Nawyatha, Liaison Officer.

9 (October 1784)

Order: Postpone sending Nga Myat Htin to the west.

This Order was passed on 9 (October 1784) and proclaimed by (Zayya Nawyatha), Liaison Officer.

11 (October 1784)

Order: Nga Myat Htin is pardoned; let him live at the home of Minister to
the Queen.

This Order was passed on 11 (October 1784) and proclaimed by Kyaw Zwa Nawyatha,
Liaison Officer.

16 October 1784

Order:(1) Crown Prince shall march as Commander-in-Chief of Arakan Campaign
to restore proper conditions in Arakan for the prosperity of the
Buddha's Religion.

(2) Land forces shall be organized as follows :

I	Crown Prince	Commander
	Nay Myo Kyaw Htin Thihathu	Regimental Officer
	Nay Myo Zayya Thuya	Regimental Officer
	Thiha Nawyatha	Regimental Liaison Officer
	Thiri Daywa Sithu	Regimental Liaison Officer
	Letwe Nanda Kyaw Htin	Regimental Clerk
	Sithu Yanda Mate	Regimental Clerk
	Thiri Bala Kyaw Thu	Regimental Clerk
	194	Horsemen
	1,452	Gunners
	<u>3,667</u>	Armed men
	Total men 5,313	
II	Nanda Pakyan	Commander
	Thiri Ye Hla Kyaw Htin	Regimental Officer
	Nut Htwet Hpya	Regimental Officer
	Thiri Ye Hla KYaw Zwa	Regimental Liaison Officer
	Ye Hla Zayyathu	Regimental Liaison Officer
	Letya Thiri Kyaw Htin	Regimental Clerk
	Set Myat Hman Thu	Regimental Clerk
	37	Horsemen
	161	Gunners
	<u>507</u>	Armed men
	Total men 705	
III	Thiri Tuyin	Commander
	Thuyain Ye Khaung Kyaw	Regimental Officer
	Yan Khwin Kyaw Thu	Regimental Officer
	Tuyin Tint Thu	Regimental Liaison Officer
	Naya Ye Khaung	Regimental Liaison Officer
	Nga Myet Shu	Regimental Clerk
	Nga Pyit	Regimental Clerk
	35	Horsemen
	177	Gunners
	<u>494</u>	Armed Men
	Total men 706	

IV	Min Hla Nawyatha	Commander
	Aka Ye Tin	Regimental Officer
	Pyan Chi Kyaw Thu	Regimental Officer
	Ye Hla Pyan Chi	Regimental Liaison Officer
	Ye Hla Kyaw Khaung	Regimental Liaison Officer
	Zala Way Thu	Regimental Clerk
	Tuyin Kyaw Zwa	Regimental Clerk
	37	Horsemen
	267	Gunners
	414	Armed men
	Total men	718
V	Shwe Daung Thiri Sithu	Commander
	Daywa Ye Khaung Kyaw Tin	Regimental Officer
	Pyan Chi Ye Kyaw Khaung	Regimental Officer
	Thuyin Letwe	Regimental Liaison Officer
	Thuyin Wayya Kyaw Khaung	Regimental Liaison Officer
	Tuyin Kyaw Zwa	Regimental Clerk
	Nga Saw Ya	Regimental Clerk
	37	Horsemen
	207	Gunners
	456	Armed men
	Total men	700
VI	Nay Myo Thiri Kyaw Htin	Commander
	U Dain Kyaw Thu	Regimental Officer
	Ye Khaung Bala Kyaw Htin	Regimental Officer
	Zayya Pyan Chi	Regimental Liaison Officer
	Gonna Daywa Kyaw	Regimental Liaison Officer
	Bala Tin	Regimental Clerk
	Set Paw Ye Thu	Regimental Clerk
	37	Horsemen
	185	Gunners
	489	Armed men
	Total men	711
VII	Nay Myo Thiha Thu	Commander
	Zayya Thiri Kyaw Htin	Regimental Officer
	Tuyin Kyaw Htin	Regimental Officer
	Naya Kyaw Htin	Regimental Liaison Officer
	Tuyin Pyan Chi	Regimental Liaison Officer
	Wayya Nanda Kyaw Htin	Regimental Clerk
	Tuyin Yan Aung	Regimental Clerk
	37	Horsemen
	200	Gunners
	478	Armed men
	Total men	715
VIII	Nay Myo Thiha Thinkhaya	Commander
	Thiri Yawda	Regimental Officer
	Nanda Pyan Chi	Regimental Officer
	In The Kyaw Htin	Regimental Liaison Officer
	Nanda Mate Kyaw Zwa	Regimental Liaison Officer
	Nga Poke	Regimental Clerk
	Letwe Thu	Regimental Clerk

	37	Horsemen
	179	Gunners
	<u>576</u>	Armed men
Total men	792	

IX	Min Ye Min Hla Shwe Daung	Commander
	Nara Kyaw Htin	Regimental Officer
	Wayya Kaman	Regimental Officer
	Thuya Yan Naing	Regimental Liaison Officer
	Thiri Kyaw Zwa	Regimental Liaison Officer
	Letya Kyaw	Regimental Clerk
	Pyan Ohi Kyaw	Regimental Clerk
	37	Horsemen
	264	Gunners
	<u>433</u>	Armed men
Total men	734	

In all these nine troops, there are

	488	Horsemen
	3,092	Gunners
	<u>7,514</u>	Armed men
Total men	11,094	and
	120	cannons
	3,855	(viss) of gunpowder and
	26,100	cannon balls.

These troops shall take the U Yin Pu (Taunggup Pass) route.

I	Thiri Damayaza	Commander
	Nay Myo Sithu	Regimental Officer
	Nay Myo Zayya Kyaw Htin	Regimental Officer
	Letwe Nanda Thin Gyan	Regimental Liaison Officer
	Ye Gaung Thiha Kyaw Zwa	Regimental Liaison Officer
	Baya Zayya	Regimental Clerk
	Kyaw Htin Thiha	Regimental Clerk
	147	Horsemen
	348	Gunners
	<u>490</u>	Armed men
Total men	985	

II	Pyan Chi Thay Na Kyaw Htin	Commander
	Tuyin Wunna Kyaw Thu	Regimental Officer
	Ye Gaung Letwe Kyaw Htin	Regimental Officer
	Nat Mi Dun	Regimental Liaison Officer
	Thay Na Yaza	Regimental Liaison Officer
	Thiri Zayya Kyaw	Regimental Clerk
	Thiri Yan Aung	Regimental Clerk
	37	Horsemen
	162	Gunners
	<u>506</u>	Armed men
Total men	705	

III	Nay Myo Thiri Sithu	Commander
	Nay Myo Tha Ya	Regimental Officer
	Nay Myo Tha Ya U Dain	Regimental Officer
	Thiri Kyaw Zwa	Regimental Liaison Officer
	Tuyin Bala Kyaw	Regimental Liaison Officer
	Yan Hteik Bala	Regimental Clerk
	Thiri Zayya Thu	Regimental Clerk
	37	Horsemen
	255	Gunners
	<u>423</u>	Armed men
	Total men	715
IV	Nay Myo Thiri Kyaw Zwa	Commander
	Yan Aung Bala Kyaw Htin	Regimental Officer
	Taman Bandu Kyaw Htin	Regimental Officer
	Taman Yama	Regimental Liaison Officer
	Theya Ye Kyaw Htin	Regimental Liaison Officer
	Way Thaw Tha Ya	Regimental Clerk
	Nga Nyein	Regimental Clerk
	37	Commander
	252	Gunners
	<u>418</u>	Armed men
	Total men	707
V	Nay Myo Thiri Kyaw Khaung	Commander
	Ye Hla Yaza Thu	Regimental Officer
	Tha Ya Kyaw Htin	Regimental Officer
	The Ya Kyaw	Regimental Liaison Officer
	Yaza Thu Kyaw	Regimental Liaison Officer
	Nga Myat Kyaw	Regimental Clerk
	Nga Pay	Regimental Clerk
	37	Horsemen
	181	Gunners
	<u>482</u>	Armed men
	Total men	700
VI	Min Ye Sithu	Commander
	Thiri Tha Ya Kyaw Zwa	Regimental Officer
	Kyaw Thu Zay Ta Yit	Regimental Officer
	Tuyin Way Ya Kyaw	Regimental Liaison Officer
	Nga Shin Gyi	Regimental Liaison Officer
	Nanda Thin Gyan	Regimental Clerk
	Thein Hka Kyaw Thu	Regimental Clerk
	37	Horsemen
	223	Gunners
	<u>440</u>	Armed men
	Total men	700

In all these six troops, there are

332	Horsemen
1,421	Gunners
<u>2,759</u>	Armed men
Total men	4,512 and

100	cannons
2,686	(viss) of gunpowder
2,086	cannon balls.

These troops shall take the Lin Pa Te (Ann Pass / Ba Ai Minbu) route.

I	Thado Min Saw	Commander
	Maha Min Hla Min Gaung	Regimental Officer
	Nay Myo Zayya Kyaw Thu	Regimental Officer
	Thiri Bala Kyaw Khaung Tin	Regimental Liaison Officer
	Letwe U Dain	Regimental Liaison Officer
	Sithu Zayya	Regimental Clerk
	Thuyin Ye Tin	Regimental Clerk
	107	Horsemen
	246	Gunners
	<u>1,132</u>	Armed men
	Total men 1,485	
II	Thiha Pati	Commander
	Yan Hkwin Ye Hla Kyaw Tin	Regimental Officer
	Ye Tin Zayya Kyaw	Regimental Officer
	Yama Mani	Regimental Liaison Officer
	Nga Chit Pon	Regimental Liaison Officer
	Guna Way Thaw	Regimental Clerk
	Daywa Kyaw Thu	Regimental Clerk
	37	Horsemen
	181	Gunners
	<u>493</u>	Armed men
	Total men 711	
III	Nay Myo Shwe Daung Sithu	Commander
	Yan Ma Set	Regimental Officer
	Na Sein Hke	Regimental Officer
	Yan Naing Kyaw Htin	Regimental Liaison Officer
	Ponnya Yan Naing	Regimental Liaison Officer
	Thein Kha Thu	Regimental clerk
	Ye Khaung Pyan Chi	
	37	Horsemen
	185	Gunners
	<u>485</u>	Armed men
	Total men 707	
IV	Zayya Shwe Daung Nawyatha	Commander
	Zayya Pyan Chi Kyaw Zwa	Regimental Officer
	Nga Pho Gyi	Regimental Officer
	Thiri Kyaw Zwa	Regimental Liaison Officer
	Kyaw Khon A Ka	Regimental Liaison Officer
	The Ya Thu	Regimental Clerk
	Nga Poe	Regimental Clerk
	33	Horsemen
	240	Gunners
	<u>429</u>	Armed men
	Total men 702	

V	Thayna Yaza	Commander
	Baya Thiha	Regimental Officer
	Thu Yain Setka	Regimental Officer
	Tuyin Ponnya Tin	Regimental Liaison Officer
	Baya Yaza	Regimental Liaison Officer
	Nga Myat Ya	Regimental Clerk
	Nga Nu	Regimental Clerk
	32	Horsemen
	233	Gunner
	<u>431</u>	Armed men
Total men	696	

VI	Setkha Kyaw Khaung	Commander
	Taman Tha Ya	Regimental Officer
	Gamani Kyaw Khaung	Regimental Officer
	Taman Ponnya	Regimental Liaison Officer
	Pyan Chi Kyaw	Regimental Liaison Officer
	Pyan Chi Da Zaung	Regimental Clerk
	Nga Htwe Hpyu	Regimental Clerk
	37	Horsemen
	206	Gunner
	<u>463</u>	Armed men
Total men	706	

In all these six troops, there are

	283	Horsemen
	1,291	Gunners
	<u>3,433</u>	Armed men
Total men	5,007	and
	80	cannons
	1,771	(viss) of gunpowder and
	131,500	cannon balls.

These troops shall take the (Thayet) Min Don route.

(3) By waterway (coastal route) troops would be sent as follows:

I	Nay Myo Kyaw Htin Taya Hpya	Commander
	Thiri Kyaw Khaung	Regimental Officer
	Ye Khaung Tu Yin	Regimental Officer
	Ye Khaung Kyaw Htin	Regimental Liaison Officer
	Ainda Kyaw Khaung	Regimental Liaison Officer
	Set Ye Kyaw	Regimental Clerk
	Nga Pay	Regimental Clerk
	125	Gunners
	<u>405</u>	Armed men
Total men	530	
	15	boats carrying cannons

II	Nay Myo Kyaw Htin Thu Ya	Commander
	Thiha Nanda	Regimental Officer
	Thiha Kyaw Khaung	Regimental Officer
	In Thi Letwe Thu	Regimental Liaison Officer
	Ye Hla Kyaw Khaung	Regimental Liaison Officer
	Pyan Chi Naya Kyaw	Regimental Clerk

Thiha Kyaw Thu		Regimental Clerk
	171	Gunners
	<u>393</u>	Armed men
Total men	564	
	15	boats carrying cannons
III Thiha Gamani Kyaw Htin		Commander
Setkya Min Ye		Regimental Officer
Ye Thu Yanda Kyaw Thu		Regimental Officer
Yaza Pyan Chi		Regimental Liaison Officer
Nga Thit		Regimental Liaison Officer
Pyan Chi Zayya Kyaw		Regimental Clerk
Nga Shwe Ya		Regimental Clerk
	185	Gunners
	<u>405</u>	Armed men
Total men	590	
	16	boats carrying cannons
IV Ganda Pyit Si		Commander
Thein Hka Daywa Kyaw		Regimental Officer
Ainda Kyaw Thu		Regimental Officer
Letwe Pati		Regimental Liaison Officer
Letwe Kyaw Htin		Regimental Liaison Officer
Ye Gyaw Zayya		Regimental Clerk
Zayya Thaman Kyaw		Regimental Clerk
	153	Commander
	<u>371</u>	Armed men
Total men	524	
	19	boats carrying cannons
V Setti A Ka		Commander
Tuyin Setka Kyaw		Regimental Officer
Letwe Yaza		Regimental Officer
Thiha Kyaw Zwa		Regimental Liaison Officer
Tuyin Mye Myan		Regimental Liaison Officer
Letya Ye Gaung Kyaw Htin		Regimental Clerk
Nat Pwint Hla		Regimental Clerk
	185	Gunners
	<u>424</u>	Armed men
Total men	609	
	16	boats carrying cannons
VI Ye Kyaw Ta Mote Kyaw Htin		Commander
Letya Thiha Kyaw Zwa		Regimental Officer
Thiri Kyaw Htin		Regimental Officer
Ye Hla Kyaw Htin		Regimental Liaison Officer
Yan Nin Naya		Regimental Liaison Officer
Set Hman Tin		Regimental Clerk
Thiri Sithu		Regimental Clerk
	174	Gunners
	<u>385</u>	Armed men
Total men	559	
	15	boats carrying cannons

VII Ye Gaung Sithu Kyaw Htin	Commander
A Ka Kyaw Zwa	Regimental Officer
Pyan Chi Thuyain Kyaw Htin	Regimental Officer
Ye Nay Setka Kyaw	Regimental Liaison Officer
Ye Pya Thuyain Kyaw	Regimental Liaison Officer
Jayya Naya	Regimental Clerk
Nga Kyaw Tin	Regimental Clerk
	Gunners
	Armed men
	boats carrying cannons
181	
<u>453</u>	
Total men	<u>634</u>
	16

VIII Naya Thaman Kyaw	Commander
Naya Nanda Kyaw	Regimental Officer
Zayya U Dain	Regimental Officer
Tuyin Hla	Regimental Liaison Officer
Nga Chan Tha	Regimental Liaison Officer
Nga Kyee	Regimental Clerk
Nga Kyaw Aung	Regimental Clerk
	Gunners
	Armed men
	boats carrying cannons
174	
<u>705</u>	
Total men	<u>879</u>
	14

IX Thiri Nanda Kyaw Thu	Commander
Daikba Kyaw Khaung	Regimental Officer
Theinkha Nanda Kyaw Thu	Regimental Officer
Zayya Bala	Regimental Liaison Officer
Theikdi Thuya Kyaw	Regimental Liaison Officer
Pyan Chi Waytha	Regimental Clerk
Thiri Kyaw	Regimental Clerk
	Gunners
	Armed men
	boats carrying cannons
168	
<u>385</u>	
Total men	<u>553</u>
	15

X Thiha Nawyatha	Commander
In Thi Kyaw	Regimental Officer
Ye Khaung Zayya Kyaw Tha	Regimental Officer
Ye Thu Zayta	Regimental Liaison Officer
Naya Yan Aung	Regimental Liaison Officer
Ye Hla Kyaw Hkine	Regimental Clerk
Zaytu Taman	Regimental Clerk
	Gunners
	Armed men
	boats carrying cannons
168	
<u>385</u>	
Total men	<u>553</u>
	15

XI Nay Myo Nawyatha	Commander
	Regimental Officer
	Regimental Officer
	Regimental Liaison Officer
	Regimental Liaison Officer
	Regimental Clerk
	Regimental Clerk

	164	Gunners
	<u>85</u>	Armed men
Total men	249	
	9	boats carrying cannons

In these eleven troops going by coastal route, there are

1,848	Gunners
4,396	Armed men
165	boats carrying cannons
633	cannons
41,400	cannon balls
769,500	gun shots
16,185	flints

All these forces going by land and sea routes are to be led by Crown Prince who has been given the Order to take possession of Dhannavati, capital of Arakan and restore peace and order there so that the Buddhist Religion may prosper again.

Note : The name of the Commander and the number of men, etc. of the Eleventh Troop going by coastal route are missing. A few detail given here are from the chronicle ; Kon II 1967, p.2.

(4) After having taken the city of Arakan, clear the place of all bad characters so that the Religion might prosper.

(5) Follow these instructions :

- 1 March on the double
- 2 Take nothing from the people without payment
- 3 Do not forcibly take any young women
- 4 Allow no intoxicant drinks, etc.
- 5 Never stop for the night in a camp until all troops have arrived
- 6 Never take off harnesses from elephants and horses until the last moment to settle down in camp
- 7 Never allow elephants and horses to wander without proper attendant with ropes, etc. so that they could be gathered easily
- 8 No trooper shall speak a word that would bring bad luck
- 9 Armed men shall keep their weapons always with them even when they are at rest in camp
- 10 Elephants and horses must be kept in good combat condition (and remember that they are not beasts of burden)
- 11 Each Commander shall do the early morning prayer and make the offerings to guardian spirits so that the campaign would be accomplished speedily with success
- 12 All officers and group leaders shall attend the conference

- in full uniform with sword in belt when C-in-C wanted them for consultation
- 13 Send a reconnoitre before animal fodder is collected
 - 14 Clear the camp site of inflammables
 - 15 Cook and eat the meal within a fixed period and there shall be no fire in the camp after the cooking hour
 - 16 Check fire in every three hours during the night
 - 17 Post proper guards before the main body of the forces goes to rest; surround the camp with obstacles so that enemy could not rush in surprise
 - 18 Send scouts penetrating secretly into enemy area both for short and long distances to spy enemy positions before a move is made
 - 19 A decision to move or to make an attack shall be made only after the Commander and his officers have discussed it
 - 20 Punish severely anyone for an act that would cause a demoralization among troops
 - 21 Mention in the dispatch by name, those soldiers who deserve rewards of bravery
 - 22 Send reports without intermission to the headquarters so that the headquarters would be always in touch with the movement of troops and their success or defeat
 - 23 After the Arakanese capital is taken, never allow a small party of five or ten men to go in quest of enemies who have escaped into jungle
 - 24 All officers shall take the responsibility of making these instructions followed strictly by all men under him

This Order was given to Crown Prince in Hluttaw on 16 October 1784.

Note : This Order together with ROB 6 December 1759, 7 January 1760, 3 March 1760, 8 March 1760, 11 March 1760, 13 March 1760 and 21 March 1760 would give those interested in the organization, training and fighting of the Burmese troops in the eighteenth century, a fairly good information.

30 October 1784

Order: Uttamasiri is given Henzada as a fief.

This Order was passed on 30 October 1784 and proclaimed by Zayya Nawyatha, Liaison Officer.

6 November 1784

Order: All princes and ministers of (Taw) Nay Ya - Top Seats in the Audience Hall, and officers of Hluttaw, Yon Daw and Atwin Daw shall wear robes from 12 November 1784.

This Order was passed in the evening on 6 November 1784 and proclaimed by

Kyaw Zwa Nawyatha, Liaison Officer.

24 November 1784

King Sihapati in AD 1402 had dedicated the entire inhabitants of Kyaukpadaung as servants of the Religion at Mya Zigon pagoda. On the strength of this record, everyone at Kyaukpadaung shall serve the Religion. Maung Daung Sayadaw, however, considered them to be the servants of the King and he had submitted a petition to this effect.

Order: Mahadan Wun - Officer of Religious Affairs, shall invite other learned monks to deliberate on certain points given in Maung Daung petition.

This Order was passed on 24 November 1784 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

25 November 1784

Order: Dismiss Zayya Thuya from being clerk to Yoon (Shan) group and appoint Nga Tet Hpyo in his place.

This Order was passed in the evening on 25 November 1784 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

28 November 1784

Order: (1) Nay Myo Nawyatha Kyaw Htin, Nauk Win Hmu - Officer of West Palace Guards, is appointed a Nauk Hpet Taik Wun - Officer of Western Division.

(2) Nay Myo Nawyatha Kyaw Htin's home is given to Shwe Daung Yaza, the new Nauk Win Hmu.

(3) Nay Myo Nawyatha Kyaw Htin is to occupy the house of former A Nauk Hpet Taik Wun and he is also to occupy the seat of that former A Nauk Hpet Taik Wun in the Audience Hall.

This Order was passed on 28 November 1784 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

3 December 1784

Order: (1) Keep the register of common folks and service groups in good order.

(2) A child of an Athi - Common folk, mother shall belong to Athi unless his or her father could prove that he belongs to a service group.

(3) With reference to ROB 23 November 1784, whenever there is a contest between two groups for division of children, a further reference shall be made to lists collected in 1764; groups formed after 1764 are taken as inferior to those prior to it and inferior groups shall have no claim against their superiors.

(4) A person who is definitely not an Athi but his original group could not be ascertained, shall be sent to Win Daw Lay Hmyet Hna - either one of the four Palace Guards.

This Order was passed on 3 December 1784 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

Note : Unfortunately ROB 23 November 1784 is lost.

29 December 1784

Order: Give Chibin village as a fief to Shwe Daung Yanda Thu.

This Order was passed in the evening on 29 December 1784 and proclaimed by Zayya Nawyatha, Liaison Officer.

29 December 1784

Order:(1) Give Thet Pan village as a fief to Bala Yaza and Myin Daing village as a fief to Zayya Nanda Mait.

(2) Min Gyi Nanda Kyaw Htin shall administer Zayoon on behalf of Princess Zayoon.

(3) Give Sakkaba village of Twin Thin Taik to Myat Thiri Daywi, Tha Byay Gwa village of Anauk Hpet Taik to Yaza Daywi, Mon Thwin village of Sin Gyay Taik to Mi Min Kywet and Thit Seint Paw village to Thiri Simi as fiefs.

This Order was passed on 29 December 1784 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

31 December 1764

Order:(1) Toll stations of up stream, down stream, east and west on land or water ways shall collect only the fixed dues.

(2) Add no new stations.

(3) Guards at these stations shall be posted only by the order of Hluttaw.

This Order was passed on 31 December 1784 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

3 January 1785

Order:(1) Athi - Common folks who stay at a certain place for several generations, Ala - common folks born of one parent native and another a stranger in a certain place, Lay Ze Nga Ze - Groups ^{each having forty or fifty men} in the Service of King, Thwe Thauk - Platoon of Armed Men, Myin Daw Thi - Horsemen, Daing - Shield Bearers, Lamaing - Cultivators of Royal Land, Win - Palace Guards,

Ko Yan - King's Body Guards, Kyaung Hpaya Zu - Servants of the Religion, etc. shall be checked so that a member of one group would not be living or working with another group knowingly or unknowingly.

- (2) There should be no intergroup marriages, except among certain groups where mixed marriages are allowed.

This Order was passed on 3 January 1785 and proclaimed by Kyaw Zwa, Liaison Officer.

11 January 1785

Order: (1) Return the insignias, etc. that had been taken from Min Gyi Maha Min Gaung.

- (2) Min Gyi Maha Min Gaung shall resume his former office of Myin Zu Gyi Wun - Officer of Collected Horses.

- (3) Min Hla Sithu is appointed Shwe Taik Wun - Officer of Treasury, in place of Nay Myo Thiri Nawyatha.

This Order was passed on 11 January 1785 and proclaimed by Zayya Nawyatha, Liaison Officer.

(11 January 1785)

Order: Nay Myo Nawyatha shall continue his services at Pinya as before.

This Order was passed on (11 January 1785) and proclaimed by (Zayya Nawyatha, Liaison Officer).

18 January 1785

Order: Lady Sanpannago is allowed to have (her) Thudama Zayat built according to the following auspicious times :

19 January 1785 Lay the foundations

26 January 1785 Begin constructions

This Order was passed in the evening on 18 January 1785 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

20 January 1785

Order: Give Pindale as a fief to Min Gyi Maha Min Gaung, Myin Wun - Officer of Horses.

This Order was passed on 20 January 1785 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

26 January 1785

Maw Hteik Shwe Min reported that after the Arakanese capital city was taken, its king tried to escape though he and many of his followers were soon captured.

Order: A great celebration to mark this triumph over Arakan shall begin now.

This Order was passed on 26 January 1785 and proclaimed by Zayya Nawyatha.

28 January 1785

Myo Wun came on horseback accompanied by gong carriers along the North Main Road. This was rather unusual. Anauk Wun - Officer of West Palace, stopped him and the case was brought up in Yon Daw and Hluttaw. This West Gate Main Road is mostly used by women bringing food to palace and no one is allowed to come along this road on horseback. Anauk Wun was correct to stop Myo Wun who came on horseback along this road. No one should ride horse or elephant there.

Order: Anauk Wun - Officer of West Palace, shall have all power as before to keep good order along the North Gate Main Road.

This Order was passed on 28 January 1785 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

(28 January 1785)

Order: (1) Keep watch against any break out of fire around palace because the period of strong wind has begun.

(2) All houses shall have all accessories of fire fighting.

(3) Change everything new in all houses which could catch fire easily.

For example, pull down thatch roofs and put tiles on good buildings or bamboo matting on poor houses.

This Order was passed on (28 January 1785).

6 February 1785

Order:(1) Copies of Pitaka shall be made some in gold letterings and some in ink but the majority by etching on palm leaves.

(2) Men employed in this Pitaka copying shall not be harassed with any other work except this task of copying the Pitaka.

This Order was passed in the evening on 6 February and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

9 February 1785

Order: The Chief Queen shall lay the foundations of her monastery on 18 February 1785 and begin the constructions on 25 February 1785 as prescribed by the learned astrologers.

This Order was passed on 9 February 1785 and proclaimed by Zayya Nawyatha, Liaison Officer.

12 February 1785

SHAY YON SADAN - EAST COURT MANUAL

1 Myo Wun Appointment

When the King names a certain person to become a Shwe Myo Daw Wun - Officer of the Golden City, Hluttaw - Chief Administrative Centre, shall issue an order to this effect and administer him the oath of allegiance. Henceforth, the person so appointed shall put on robes, etc. befitting his rank and position and present himself in Hlut Kun Zin Ale - Distinguished Place within the Most Central Four Pillars of Hluttaw Building, before all ministers. He is to swear in into his office there and Nayya Cha - Ushers, shall take him to his proper place in Hluttaw.

2 Allocation of Duty

When Myo Wun - City Officer, has taken his seat in his office,

- 4 Myo Sayay - City Constables
- 4 Htaung Hmu - Chiefs of One Thousand
- 8 Htaung Sachi - Clerks of One Thousand
- 12 Shwe Myo Daw Daga Hmu - City Gate Keepers
- Zay Sit - Bazaar Inspectors
- Zay Nagan - Bazaar Liaison Officers
- Lak Ma Yun - 'No Hesitation' Executioners
- Lak Ma Htauk - 'No Restraint' Executioners,

in fact all men in the service of city administration shall line up before him. Then he says:

You are expected to suppress crime
 to keep constant watch against any
 outbreak of fire
 to keep men under custody from escaping,
 and
 to interrogate the criminal suspects and
 report their statements at court.

3 Duties of A City Gate Keeper

Keep watch so that no strangers shall either enter or
 leave the city

Secure the bolts of door panels and lock up the gates
at night
Post watchmen and change them at regular intervals
Visit once in the morning and again in the evening to
bazaars to check the use of weights, capacity measures,
length measures below the standards with the assistance
of Zay Sit - Bazaar Inspectors, and Zay Nagan - Bazaar
Liaison Officers
Report monthly the number of people detained in the inner
lock up and outer lock up in all four sectors of city
After city gates have been closed for the night, report
to Myo Wun when he comes to his office for the night
session

4 On Port Management

Report monthly to the Yon Daw - Criminal Court, on the current
prices of Cheik Kon - commodities sold by weight measure, and
Taik Kon - commodities sold by capacity measure, at river ports
and brokerages. A similar report should be sent to West Palace
as usual. A receipt of such reports must be given. Chief of One
Thousand shall attend the Criminal Court every day. The staff
members of the court are :

- 4 City Constables
- 4 Chiefs of One Thousand
- 8 Clerks of One Thousand
- 1 'No Hesitation' Executioner
- 2 Bazaar Liaison Officers
- 1 Shwe Pyi Soe - Hereditary Chief who leads Royal
Processions
- 4 Shwe Pyi Sayay - Clerks of Shwe Pyi Soe
- 1 Amway Wun - Officer on Inheritance
- 1 Amway Sayay - Clerk of Amway Wun
- 4 Ameindawya - Pleaders

Yon Say - Peons, and Lak Ma Htauk - 'No Restraint' Executioners
are to be at the office (in shifts) at all times as there are
men under detention in the lock ups.

5 Execution of A Prince

Either a prince (brother of the King or son of the King) or a
person of rank and position is to be summoned to appear at Yon

Daw - Criminal Court, a Lak Ma Htauk is sent as messenger. If the person summoned is to be checked, a chief of Let Ma Htauk has to do it. Myo Sayay records the things he has brought. They shall keep the book of oaths, a pot of lead and a bowl to measure time in readiness. When the order mentions detention, a piece of cloth (either velvet, satin or cotton) to be used together with fetters must be asked from Hluttaw. An officer of Hluttaw shall decide what kind of cloth is to be used for which person of the royal family, in order to soften the chafing of fetters on the skin. A Let Ma Yun shall wrap the cloth on the fetters before they are used.

6 Drowned in Water

When the order mentions death, apply for a net bag, a cloth bag, four big pots and (two) boats with men, in Hluttaw. After having received them, take the prisoner to the river port with an escort of one armed man from each of Tha Ye Dan - Barrack of Armed Men called Tha Ye / Braves, Let Ya Dan - Barrack of Armed Men called Let Ya / Marksmen, and Kaung Han Dan - Barrack of Kaung Han / descendants of Burmese in ^{left there by King} Chiengmai/Hanthawaddy Sinbyushin in the third quarter of the 16th century, plus a Sayay Gyi of a Wun Dauk - Assistant Minister, of Hluttaw and Mya Wun - City Officer, with assistants like Myo Sayay - City Constable, Htaung Hmu - Chief of One Thousand, and Htaung Sachi - Clerk of Htaung Hmu, from Yon Daw. Actual execution of the order shall wait until sunset with the expectation that an order rescinding the execution would come. When no rescinder arrives at the end of the day, Let Ma Yun shall bind the prisoner in cords and put him in a net bag first. Then the net bag goes into a cloth bag to which four big pots are attached, one each at a corner of the bag. Special ropes are used to tie up the pots. A check is made so that the ropes are tied well. Using the two boats given by Hluttaw, the prisoner and executioners row to a place of deep water with the four pots floating in between the boats. The armed men and officers from

Hluttaw and Yon Daw shall go in the boats. In the middle of the river, the two boats get separated and the prisoner is dropped into the water. The four big pots are broken by Let Ma Yun men. After the prisoner disappeared under water, the officers, etc. shall return to the bank of the river.

7 Execution of an Ex-Officer

A former minister or a person who was once well known and important, is taken to a cemetery for execution. Hluttaw shall pass an order to Tha Ye Dan, Let Ya Dan and Kaung Han Dan to provide an escort when the prisoner is taken from the lock up to cemetery. For crucifixion , apply for wood and nails in Hluttaw. Hluttaw shall pass an **order** to carpenters and blacksmiths concerned to supply them. Using material supplied, Sandala - undertakers, erect a cross on which the prisoner is crucified.

8 Burnt to Death in a Fire House

Yon Daw orders West Chief of One Thousand and his assistants to collect timber, bamboo and cane. With these, Sandalas build a Mi Laung Daik - House to hold prisoners to be burnt alive. By order of Hluttaw the amount of gunpowder to ignite the house is issued in proportion to the number of people to be burnt in that house. It would be 50 or 70 viss. In fact West Chief of One Thousand takes it from Yon Daw and gives it to Sandalas. Powder and fuel are put together on the floor of Mi Laung Daik. The prisoners are taken to cemetery with a Thon Dan - Three Barracks, escort. They are tied up by Let Ma Yun executioners and shut up in Mi Laung Daik. They set fire to the powder and leave Sandalas to wait until the house is burnt. After the lapse of three days Yon Daw send officers to check the number of charred bodies and the remains are allowed to be taken away.

9 Cutting the Body with a Saw

With Hluttaw's order to have the body cut with saw, the prisoner shall be taken to (cemetery) with a Thon Dan escort. Any saw available will do the

purpose of severing head from body by Let Ma Yun executioners. The severed head and body are left with Sandalas.

With Hluttaw's order to have the prisoner cut into four parts, Sandalas have to put up a stand with wood available at cemetery. The prisoner is taken to cemetery by a Thon Dan escort and cut into four parts. A spike is put through each part and put on the stand by Sandalas. The remains should not be taken away without permission of Hluttaw.

10 Display the Head

With Hluttaw's order to display the head after execution, made a request to Hluttaw to provide wood for a post to hang the head and for writing the name of the criminal and a carpenter to inscribe the name on the wooden plaque which is about a metre long and 16 cm wide. Both ends of the plaque are made to look like the top of a writing board. Men of Lay Myak Hna - Stockade on Four Sides of Palace, write in lime : "This is the head of so and so, a scum of society" and the carpenter has to inscribe it on wood with his chisel. The head is hung and the plaque is nailed to the post from where the head is hung. The head could not be taken away without Hluttaw's permission.

11 Burnt in Fire by Bellows

With Hluttaw's order to use bellows in raising fire, made a request to Hluttaw to provide charcoal and bellows. The escort of Thon Dan is also sent for as usual. In cemetery, the prisoner is tied up to a post with his feet barely touching the ground. Let Ma Yun men shall set fire using bellows. (Nga Tint De) of up stream was the only person ever known to have been executed with fire by bellows in the past.

12 Execution by Opening the Chest

With Hluttaw's order to cut open the prisoner's chest, Let Ma Yun men shall take him to cemetery by the usual Thon Dan escort and execute him. Sandalas shall guard the remains of the executed man.

13 Declaring the Nature of Crime by beating a Gong (before Execution)

known to
For some crimes, punishment should be made public with the beat of a gong. In such a case, the prisoner with usual escort shall be led through the busy streets of city. The announcement to be made was written and given to one of the members of North Palace Guards to read it. In Ava it is to be read at the road junction on the east of Kala Dan - Foreigners Quarter. In Amarapura it is to be read at the road junction at Hman Dan - Ward of Glass Makers, and also outside A La Wi Gate. At cemetery, Let Ma Yun shall execute the prisoner and leave the head and body with Sandalas for three days. With Yon Daw's order the remains are to be disposed of after three days.

14 Open the Chest

When a prisoner has to be executed by cutting open his chest and then his dead body has to be spread eagled on a cross. Let Ma Yun have to do it. The remains are to be disposed of after three days with the permission of Yon Daw. Either a hanging head or remains of a crucifixion or remains of a dead prisoner spread on a stand, could only be disposed of with Hluttaw's order. Without an order, they should remain as they are until they disappeared through the lapse of time.

When a prisoner dies of an illness, the officer of the lock-up where he was detained, must report it to Myo Wun - City Officer. Myo Wun shall assign a Sandala to remove the remains. The name of Sandala who comes to take away the remains is to be written against the name of the dead prisoner in the prison register.

15 Floating on Raft the Remains of an Executed Prisoner

After execution Sandalas have to fix the head on the dead body with a spike so that the dead body could be seen in a sitting position. The whole thing should be done as it was done with the remains of Nga Kin Nge.

16 Cutting the Hand

To cut which hand or both hands is ascertained first. Then the prisoner shall be taken by the usual Thon Dan escort to cemetery. The cut is made at the wrist, but it should be marked with lime before the cut is actually done by a Let Ma Yun. After it has been cut, the prisoner and the severed hand are left with Sandalas.

17 Cutting the Hip and Hand

For the offence of using a set of harness meant for a superior officer and a long handled umbrella with a bearer without permission, the hip of the man who set on the saddle unauthorised and the hand of the bearer who held the unauthorised umbrella shall be cut. If the bearer escapes, the man who had used the umbrella will lost his hand. The person or persons to be punished are taken to cemetery by the usual escort of Thon Dan. When the cuts are made, the punished ones are left with Sandalas.

18 Hanged by the Neck

When a prisoner who has been marked by tattoo for his crime and has been confined in either one of the four lock-ups, commits a crime before his term of imprisonment is over, he shall be made to confess his guilt as well as to name all the men who are his associates in the recent crimes. If Shwe Myo Daw Wun - City Officer, decides to punish him, he shall be moved to the West Lock-up without any special escort and Let Ma Yun shall hang him there. After having reported the hanging, Yon Daw shall permit that the remains shall be disposed of or buried. Since the man had been convicted, his execution requires no sanction of Hluttaw.

19 Declaring the Nature of Crime by beating a Gong (before giving Lashes)

In all cases of declaring the nature of crime and giving the lashes, Let Ma Yuns are to carry out the order. The note is read by Myauk Atwin Wun - North Officer of Interior. The allowance given for this reading of note is

divided among the people of Yon Daw and Htaung Hmu. Depending on importance of the person involved, the allowance could be either large or small and if it is small, only men of the Htaung group share it. The reading of the note is made in all four quarters of city and when it is over, the lashes are given. Then the man so punished would be handed over to his guarantor.

20 Death Penalty

Prisoner to be executed is moved to Myauk Atwin - North Inner (Lock-up), three days before execution. It has been observed that in the time of City Officers Min Gyi Nay Myo Thin Gyan and Min Gyi Nay Myo Thin Khaya, the said prisoner was taken on the day of execution from North Inner to Yon Daw. There he was detained on the north of Yon Daw until all officers of the court had left for the day. Then he would be taken away for execution.

When a prisoner has arrived for punishment from the city's immediate surrounding or from the provinces, Yon Daw has to check the case and proceed with the punishment without making reference to Hluttaw. For death or cutting limbs, a request for Thon Dan escort is made before the punishment.

21 Put under a Log and leave in the Sun

With Hluttaw's order to put a prisoner under a log and leave him in the sun, a request has to be made to Hluttaw to provide the log. After all officers of Hluttaw have arrived at Hluttaw, the prisoner is taken to a place outside Yway Daw Yu Gate. Put the prisoner out in the sun lying with his head aligned toward the palace, with a log to pin him down on the ground. Guards are provided by A Na Zoe - Chief of Executioners. The prisoner is exposed to sun from the time when the officers of Hluttaw arrived in office in the morning until they leave it in the evening. It shall be repeated every day until an order is given to stop it.

22 Execution

The order to execute a prisoner is not carried out immediately if it coincides with

- 1 the King's birthday,
- 2 the sabbath day and
- 3 if it is too late in the evening.

The fact that the execution of an order has been delayed, has to be reported to Hluttaw.

23 Trial by Ordeal : Putting Pointing Finger into Molten Lead

Both parties in a contest shall undergo this ordeal. Formerly pure lead was supplied by the chief of prostitutes. From the time that prostitution was abolished, the contestants shall have to bring their own lead. One Let Ma Htauk shall bring an iron pot to melt the lead and he would be paid a little for this service.

In cases of theft or accusation (of adultery or murder or witchcraft) both parties have to pay the court fees. Put on record precisely how much money has been collected. In order to observe the effect of putting the finger in the molten lead, the person who make the accusation shall be kept in a lock-up while the accused remains in a jail. When the burnt finger becomes septic, the person so injured is considered guilty and punished. (On the contrary, in 1801, Nga Thut Tawika already sentenced to death was set free because his injured finger did not become septic.)

Cases that have been decided by this lead ordeal generally required no revision. The trial is carried out under a shady tree on the east of Yon Daw.

24 Trial by Ordeal : Remaining submerged in Water

Both parties of the contest have to offer food, etc. with music to the guardian spirits. Each contestant's name, age, day of birth and place of residence together with the name of pleader who represents him, shall be

entered in the register. The name of the attendant who has been
assigned to ^{watch on} keep each participant is also noted. Each of them
shall have the case history written with a concluding prayer
that he may win the contest as he is in the right. It is copied
by the clerks of Yon Daw. Myo Sayay - City Constables, shall
lead the people concerned through Yan Hnin Gate to
the river bank where this ordeal by water usually takes place.
Two bamboos to show where the two persons who are to go under
water are fixed. Each bamboo has a name plate attached so that
each one of them knows his place. There are also flowers fixed
on bamboo tops as offerings to spirits. A bamboo about three
metres long is kept ready near the place to dive. The contestants
have to change into white skirts for diving. Office attendants
shall check them so that none of them has with him any kind of
magical aid secreted in his mouth or in the hair knot or between
his fingers and toes to keep him submerged in water longer than
his rival. After this checking, a book of oath is put on his
head and he has to repeat after Let Ma Yun these words :
"Neither I nor anyone of my friends and relatives who come to
this trial have done any magic as an aid to come out well in
this ordeal. If the statement I have just made is false, may I
be punished with all the atrocities mentioned in this book of
oath. On the other hand, if I say nothing but the truth, may I
have the reward of winning this contest." Then his statement
which is written on a palm leaf is hung from his neck. A cord
is tied to his waist. He then goes to his bamboo and make ready
to dive. His rival is also subjected to all the checkings, etc.
like himself. A bamboo is put on his shoulder to signal

a synchronized dive. No joyous and boisterous music is allowed during the ordeal. There must be absolute silence. The bowl of water clock is also started to mark the time. Both contestants must remain completely submerged and if there is no full submersion, note how much or which part of the body remains above the surface of water. When both of them remain under water until the water bowl sinks (after 24 minutes when it has been put in water), pull the waist cord taut to signal them to come out of water. Mark who is in a bad shape like vomitting water, etc. It is possible that both could have an ill effect or none of them suffers anything. Or it is also possible that one could not stay under for the whole period of 24 minutes. A full report on all these conditions are to be sent to Shwe Myo Daw Wun.

Ati Kyay - court fee paid at the court of origin, is to be brought over to the city court. Each contestant has to pay :

Kyats	1.50	to Shwe Pyi Soe - Town Officer whose function is largely ceremonial
	3.00	to Court Attendants who fix bamboo post and handle signal bamboo and waist cord
	1.50	to Let Ma Htauk who administer oaths and watch time
	2.00	to Guards
	- --	to Clerk or City Constable

25 Trial by Ordeal : Chewing Rice

Chewing rice contest is carried out in front of Shwe Yin Ye pagoda on the northwest of palace in Ava and in front of Sin Gyo Shwe Gu on the northwest of palace in Amarapura. Use the best quality rice - one tical for each participant. Put rice in water for some time and wrap it up in a banana leaf to bring it to the place of trial. Check each party that there is no magic, etc. Let Ma Htauk shall administer oath. Take down the statement of each contestant. Read it three times. Tie it around the neck

of the person who made it. Let Ma Htauk Yaza Thiha shall put his right finger into the mouth of one contestant while Myauk Atwin Wun - North Officer of the Interior, shall put his right pointing finger into the mouth of another contestant. Put rice into their mouths. When the order to chew is given, the officers whose fingers are in the mouths of the contestants withdraw their fingers simultaneously. When one contestant informs that he had finished chewing all rice, the attendant who put in the rice in his mouth says ; "Chew again" three times. Then, in order to stop both parties from chewing further, two officers who had formerly inserted their fingers into the mouths of the contestants, have to put their fingers simultaneously into the mouths again. Let each of them take a mouthful of water to clean his mouth and spit the water into the spittoons. The report should say whether the water is clean or dirty. Send the report to the minister concerned through Yon Daw.

26 Trial by Ordeal : Putting a Woman in Water to find out whether She is a Witch or not

Take the name, age and day of birth of the woman who is accused to be a witch. Write also the date when the ordeal is going to be carried out. At the water port, let the woman turn her neither garment upside-down and inside-out. Let her clean the mouth and wash her feet. Anauk Atwin Wun - Officer of West Interior, shall tie up her hair in seven knots. Seven combs are used to divide her hair into seven groups. In each knot put one comb, a vulture's feather, a bone from some human skeleton, a miniature bow made of bamboo used in cremating a dead body with bow string made from threads to bind thumbs and big toes of a dead person and fourteen small arrows. After leaving her in the water, report the minister concerned through Myo Wun - City Officer, at Yon Daw whether she sinks or swims.

27 Officers coming to Hluttaw daily (though they are not its members)

The following officers are to attend Hluttaw daily :

Let Ma Yun Hmu - Chief of 'No Hesitation' Executioners; when he comes to Hluttaw, he shall have as attendants only those who have no tattoo marks (on their faces) and they shall be left outside the building; they are to take charge of any criminal sentenced by court for punishment; no imprisonment shall be made without a court sentence

Nagan Daw - Liaison Officer who conveys Orders of the Interior to people concerned; reports Myo Wun- City Officer, the punishments decreed by Hluttaw; receives any other duty charged by Yon Daw before attending Hluttaw in the evening session; and visits Let Ma Yun jail in the evening to alert the wardens there against any jail breaks

28 Anasoe - Executioners, and their Duty

Anasoe group shall keep ready

- a pair of pincers
- a big semicircular iron pot
- an iron spike
- an iron skewer
- an iron ladle and
- various tools to make a hole either in the neck or cheek as a sort of punishment.

They shall accompany an officer on tour bringing these implements with them.

They have to take prisoners under custody before punishments are carried out.

29 Suicide or Death after being stricken by a Thunderbolt

In city, death either suicidal or thunder stricken, is reported to Shwe Myo Daw Wun - City Officer, by chief of a service group or chief of a ward where the death had occurred. Yon Daw issues an order to bury the remains and Sandalas do it. They roll up the remains in a mat and carry them to cemetery for burial.

In a suicide by rope, a member of Htaung group has to cut the cord used.

30 Skinning as a Punishment

Hluttaw's order to cut the skin is in fact to pass the knife's blade around the neck of the prisoner and the cut should not be deep. Drawing out a little blood is enough. Let Ma Yun shall execute this punishment in a space between Yon Daw and Taya Yon Daw.

31 Cut the Edges of Mouth

Hluttaw's order to cut the edges of mouth, shall be carried out by a Let Ma Yun.

The prisoner is taken to cemetery by a usual Thon Dan escort. There, a Let Ma

Yun shall make a cut of 5cm on each extreme edge of the mouth and continue it in only a skin deep line until it meets another line coming from the other side of the neck. Leave the prisoner in the hands of Sandalas.

32 Chisel a Hole in the Neck or Cheek

To make a hole in the neck or cheek as a punishment, the Anasoe - Executioner group, shall supply the necessary chisel. The place to strike the chisel is marked by lime. Hold chisel in hand so that only the tooth is showing and strike it to draw a little blood.

33 Punishing a Ponna - Brahmin

A Ponna sentenced to death for conspiracy is taken to cemetery with Shan Thaye Kaung Han Escort. At the usual site for such an execution, he shall be put to the blow of death only with a cudgel. Hluttaw's order would be either to dispose the remains of the executed person in the river or to leave the remains as they are in the cemetery so that all who see them would be scared of committing a similar crime.

34 Jail Register

Hluttaw often wants Yon Daw to report the number of persons in jail as well as in lock-ups. In the report the prisoners should be grouped in three categories:

- 1 those sentenced to severe punishments,
- 2 those sentenced to less severe punishments and
- 3 those sentenced to only light punishments.

City Constables made the list and Shwe Myo Daw Wun - City Officer, shall countersign it. Then the constables submit it to Wun Dauk - Assistant Minister, in Hluttaw. A clerk clever in reading (such lists) is sent to go starting from the south around Hluttaw and read the list. Ministers say what kind of punishment should be given to each prisoner and the name of punishment is written at the end column against the name of the prisoner. The most severe punishment is death and a zero sign is written to denote it. The minimum punishment is to declare the nature of crime by beating a gong in all crowded

parts of the city, to give 20 to 100 lashes and to hand over the person so punished to a guarantor. The clerk shall report the sentences named by ministers to the Shwe Myo Daw Wun before carrying out the punishments in usual manners.

35 Men In Subordinate Services

Shan Pike. Kaung Han and Tha Ye formed Thon Dan - Three Brigades. Everyday a representative group of them shall come to a site on the north east of Yon Daw and wait for orders. While they wait they display their swords, lances, helmets, etc. around them. Men of Anazoe group also come to join them in displaying their axes. Men of Lay Myak Hna - Stockade on Four Sides of Palace, Anazoe and Let Ma Yun shall come daily to a site on the north of Yon Daw and display ropes and canes that they use for punishing the prisoners. Sa Myaung - Attendants to preserve silence during ceremonies or while an officer is doing his official work, have to accompany Myo Wun and Myo Sayay. They also use small canes in driving away men sitting in places not meant for them. After Myo Wun has taken his seat in the office, no one is allowed to pass the front of Yon Daw nor to use the front room stairways of Yon Daw. They also check that no one uses blankets, curtains and slippers in Yon Daw. Men of Sa Myaung group and messengers of Hluttaw from four Thwe Thauk groups are stationed on the southeast of Yon Daw.

Messengers of Hluttaw in four groups have their places about 7.5 ft / 2.286m from south stairways of Yon Daw, while Kaung Hans have their place about 15 ft / 4.572m on the east of Yon Daw and Tha Yes on the north, i.e. on the east of Taya Yon. On the east of Tha Yes, there are Shan Pikes and on the east of Shan Pikes, there are Let Ma Yuns. Anazoes are stationed on the east of Kaung Hans. Let Ma Htauks are to take their position on the west of Yon Daw. They shall have logs ready (to pin the prisoner on the ground while he is left in the sun). Shwe Pyi Soe Officer to lead Ceremonies in City, is to be present at Yon Daw at all times (i.e. day as well as night) and when Shwe Myo Daw Wun

takes his night round of the city, he has to come along with a gong. The gong is carried on a ploe by two members of the Shwe Pyi Soe group. A few members of Let Ma Htauk and Htaung Hmu groups also have to accompany the City Officer in his night round.

When an officer goes his round of inspecting a certain ward in the city or even a certain village, men in the subordinate services have to go with him because there would be an occasion when they have to arrest and punish bad characters who are disturbing peace in the country side. Sometimes local leaders arrest such bad characters and send them to Htaung Hmus concerned who interrogate them and send in the report on their interrogations to Yon Daw. From these reports, officers shall decide either to detain a person or to let him go free. Without such a decision no one shall remain under detention.

36 Let Ma Yun vs Anazoe

Officers concerned shall investigate and decide when Let Ma Yun and Anazoe quarrel. The two quarrelling parties shall crouch on the ground when the decision is read to them. One Let Ma Yun then show them a naked sword signifying that they shall perish by this sword if they have the audacity to continue the quarrel. The same procedure is taken when members of the Htaung Ana Zu quarrel.

When a member of Let Ma Yun or Htaung Ana dies, he shall be buried together with a rope 4.5 ft / 1.3716 metre long, a wedge 1.5 ft / 0.4572 m long and a cudgel.

On death sentence passed by Myo Wun on a member of either Let Ma Yun or Htaung Ana Zu, Hluttaw is reported on this sentence. Then the man so sentenced is taken out of the city by Alawi gate and is executed. His remains together with rope, wedge, etc. is buried after three days.

37 Sandala vs Sandala

Sandalas are considered Athi - Common kolks, and quarrels among them are the concern of Athi Wun - Officer of Common folks. Executions, when necessary, are

carried out as in the case of a Let Ma Yun but an old robe of monk is tied to the neck of the dead body and the remains are thrown into a river after weighing them with stones.

39 Mein Ma Zo or Mein Ma Ge - Eunuchs of Harem

Anauk Wun - Officer of West Palace (exclusively for women), shall report the interrogation on a suspected Mein Ma Zo or Mein Ma Ge - Eunuch in charge of women, to Hluttaw with a request for sanctioning his execution. When the sentence of death is confirmed, the prisoner is put in iron shackles by Myo Wun - City Officer, and taken away through Alawi gate to West Prison. Let Ma Yun shall execute him and send his remains to cemetery where they are left exposed for three days.

40 Execution of Barber, Brahmin, Faked Fakir, etc.

Myo Wun - City Officer, shall pass a death sentence of a bogus person who deserves such a severe punishment. He has to report it to Hluttaw and after Hluttaw's approval, the prisoner is sent with usual Thon Dan escorts for execution.

Brahmin, Barber, Eunuch, Fakir, Spirit Medium, Member of Entertainment Groups and Servant of the Religion, shall never enter Hluttaw. A chief of their group shall be called upon to represent any of them when his statement is required in a trial.

The aforesaid procedures have been prescribed by four ministers, viz.

Kyan Gin Min Gyi,
Pakhan Min Gyi,
Kin Wun Min Gyi and
Myo Lat Wun Min Gyi

on 29 October 1783 and put on record by a Wun Dauk - Assistant Minister, who is mentioned as Kyun Daw Yin - Slave of the King long before he is King. Wun Dauk passed this record to U Dain

Thiri, Senior Clerk, who brought it to Shay Yon - East Court.

Supplement

Judges at Taya Yon - Law Court, shall have to bear in mind for always the

Royal Order that

- 1 people who come to a law court for redress of their grievances shall not be harassed with mere trifles
- 2 truth shall prevail and
- 3 precedence shall be respected.

People who are in custody before the reorganization of groups shall be given a special consideration.

When a person is wanted at court, he shall be summoned in a civil manner. If he refuses to appear at court after the third summon, the case should be referred to Hluttaw. With Hluttaw's sanction, he shall appear at Shay Yon or Taya Yon wherever he is wanted.

The supplement is added by

- 1 Lord Pakhan, Minister
- 2 Lord Ka Naung, Officer of Common Folks and
- 3 Officer of Horses,

and put on record by Nay Myo Sithu, Wun Dauk - Assistant Minister, who is Kyun Daw Yin. It has been brought to Shay Yon and Taya Yon by a senior clerk.

(Final text) is written under the supervision of Min Gyi Thiri Maha Zayyathu, Lord Myaung Hla, Assistant Minister.

14 February 1785

Order: The tower building which was constructed in the time of ex-King Singu is given to Middle Queen.

This Order was passed on 14 February 1785 and was proclaimed by Zayya Nawayatha, Liaison Officer.

20 February 1785

Order: Guards of Palace are often given extra duties other than their major task of keeping watch night and day at the palace, by Hluttaw and Yon Daw; these guards shall be given no other work (even by order of Hluttaw and Yon Daw).

This Order was given in the evening on 20 February 1785 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

20 February 1785

Order: (1) Stop surveillance on Princes Pakhan and Pindale.

(2) Prince Pakhan shall continue living in his former residence.

(3) Prince Pindale shall have his residence built with long poles on
the north side of the road leading to Set Shin Gate.

This Order was passed on 20 February 1785 and proclaimed by Liaison Officer -
cum - Chief Of Black Beret Guards.

4 March 1785

Order:(1) Appoint Nanda Pakyan as Arakan Myo Wun - Officer of Mrok U,
together with assistants like Sitke - Regimental Officer, Nagan -
Liaison Officer and Myo Sayay - Town Constable.

(2) Nanda Gamani is appointed Than Dwe Taung Zin Khu Hnac Kha Yaing
Myo Wun - Officer of Sandoway and Seven Areas along the Yoma Range,
together with assistants like Sitke - Regimental Officer, Nagan -
Liaison Officer, and Myo Sayay - Town Constable.

This Order was passed on 4 March 1785 and proclaimed by Liaison Officer - cum -
Chief of Black Beret Guards.

25 March 1785

Maha Sithu, Kyi Wun - Officer of Granaries, failed in his duties to look well
after his subordinates and to keep proper account of expenses.

Order: Dismiss Maha Sithu and his clerks Thiri Waythu Kyaw and Athinkhaya
Kyaw Htin from their positions.

This Order was passed on 25 March 1785 and proclaimed by Zayya Nawyatha.

19 April 1785

Order:(1) Check the lists and registers to keep membership in all groups and
organizations right.

(2) Sittans - Report on Interrogations made by an officer sent from
Central Administration, on

- a Htan Yo Ywet Yo - Line of Chiefs or Leaders in a Locality or
in an Organization,
- b Wut Hsin Si Nin Hsaung Ywet Yo - Ceremonial and Official

Robes, Military Uniforms, Set of Harness (Horse or Elephant), Style of Litter, Carriage and Boat and Insignias of Rank and Status, allowed to use by Each Individual Chief or Leader or Officer,

- c Kauk Yo Sa Yo - Customary Dues collected from Each Household, and at Port, Trade Depot or Market or Fair, Toll Station, Brokerage and Ferry,

to local chiefs or group leaders like :

- a Ayatyat Myo Ywa Thagyi Asu Angan Gaung Akyee - Headmen of Various Towns and Villages, Leaders or Chiefs of Various Groups and Divisions (in the Service of the King or Religion),
- b Myin Zu Gyi - Major Horse Group,
- c Shan Myin - Shan Horse Group,
- d Taung Bet Myin - South Horse Group,
- e Myauk Hpet Myin - North Horse Group,
- f Win Daw Lay Myet Hna - Guards of North, East, South and West Palace,
- g Ko Yan - King's Body Guards,
- h Daing - Shield Bearers,
- i Lamaing - Cultivators of Royal Lands,
- j Taga - City Gate Keepers and
- k Anauk Wun Wun Zu - Work Gangs under Officer of West Palace,

in 1764, 1765 and 1783 are found to be inaccurate in many points;

made interrogations again and correct former mistakes.

This Order was passed on 19 April 1785 and proclaimed by Liaison Officer - cum Chief of Black Beret Guards.

28 April 1785

Order:(1) For disobeying the kings orders, exile Min Gyi Nanda Kyaw Htin and Nga Myat Hta Nge.

- (2) Cut the hand (from the wrist) of Nga Pathi for taking down notes on things that he is not supposed to know.

This Order was given on 28 April 1785 and proclaimed by Zayya Nawyatha, Liaison Officer.

16 June 1785

Order: Prepare the usual pageant on 18 June 1785 as the King is going to visit a monastery built on his behalf by his aunt and hand it over to some religious leaders.

This Order was passed on 16 June 1785 and proclaimed by Zayya Nawyatha, Liaison Officer.

26 June 1785

Order: Give one more chain in the Salwe -Shoulder Thread, in addition to five that each of them had already had.

Thado Min Kyaw
Thado Min Htin
Min Ye Min Hla Shwe Daung
Min Ye Nanda Mait
Min Ye Min Hla Kyaw Htin
Min Ye Thiha Thu
Min Ye Kyaw Htin
Min Ye Thiha Kyaw
Min Ye Zayya Kyaw
Min Ye Yaza Thu and
Min Ye Nanda Mait.

This Order was passed on 26 June 1785 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

8 July 1785

- Order:(1) Conduct Religious Examinations in high, middle and low standards in each of the two groups of Thamanay Laung - Would-be Novices, (Group II) and Ba Zin Laung - Would-be Ordained Monks (Grade I).
- (2) It is expected that one teacher would produce at least one candidate in each year to sit in this examination.
- (3) The courses of study for these examinations are prescribed as :

Courses of Study

Group II Standard III

- 1 Saddā - Pali Grammar, all eight parts of speech (thorough study of Pali words, their meaning and syntax; recommended text : Shin Mahā Kaccaṇṇī, Saddā Krī: Rhac Coñ Paṭh Anak)
- 2 Abhidhammattha Saṅgaha, only seven parts (thorough study of Pali verses and their meaning; recommended text : Shin Anuruddha, Abhidhammattha Saṅgruih)
- 3 Tika Mātikā and Duka Mātikā in Dhammasaṅgaṇī (ability to recognise Khandā, Āyatana and Dhātu; recommended text : Shin Nanda Meda Bā: Karā Charāto', Mātikā Dhātu Kathā Ara Kok Kyam:)

Group II Standard II

- 1 The same as Course No.1 of Group II Standard III
- 2 The same as Course No.2 of Group II Standard III

- 3 Paticcasamuppāda, Part Eight of Abhidhammattha Saṅgruīh (thorough study of Part One in Ten Parts of Yamaka in Abhidhamma Piṭaka; recommended text : Shin Nanda Meda Bā: Karā Charāto', Yamuik Ara Kok Kyam:)

Group II Standard I

- 1 The same as Course No.1 of Group II Standard III
- 2 Six Saṃvaṇṇanā of Paṇama Gāthā (exhaustive study of words and phrases; recommended text : Toñ Twañ: Akyo' Khañ Krī: Phyo', Saddā Krī: Pud Cac Cum)
- 3 All Nine Parts of Abhidhammattha Saṅgruīh (study with emphasis on cunpiya - prose composition; recommended text : Shin Anuruddha, Abhidhammattha Saṅgruīh)
- 4 Maraṇā Sanna Vithi (correlation of mind and body in life time and at death's door; recommended text : Toñ Twañ: Akyo' Khañ Krī: Phyo', Vithi Lak Rui: Kyam:)
- 5 Aṭṭhasālinī Aṭṭhakathā Cittuppāda Kaṇḍa
- 6 Aṭṭhasālinī Aṭṭhakathā Rupaka Kaṇḍa
- 7 Kicca, Saṅgaha and Tṭhāna in Chapter on Pakiṇ: of the Nineth Part of Paticcasamuppāda
- 8 Puggala Bheda in Chapter on Vīthi of the Nineth Part of Paticcasamuppāda
- 9 Bhūmicatukka and Kammacatukka in Chapter on Vītimut of the Nineth Part of Paticcasamuppāda
- 10 Paccaya and Kammaṭhana, last two sections of the Nineth part of Paticcasamuppāda
- 11 Tikamātikā and Dukamātikā, Dhamma Saṅgaṇī of Dhātukathā, Third in Seven Abhidhammā
- 12 Khandha, Āyatana, Dhātu, Sacca and Saṅkhāra of Yamaka, Sixth in Seven Abhidhammā; recommended text : Shin Nanda Medhā Bā: Karā Charāto', Yamuik Ara Kok Kyam:)

Boys above fifteen years of age and former novices are not eligible to sit in these examinations.

Group I Standard III

- 1 The same as Course No.1 of Group II Standard III
- 2 Pud Phrat dealing with Udāharuṇ in Saddā (recommended text : Shin Mahā Kaccañ:, Saddā Krī: Rhac Coñ)
- 3 Niddesa (recommended text : Shin Saddhamma Jotipāla, Saddā Krī: Niddesa Kyam:)
- 4 Cācap (recommended text ; Toñ Twañ: Akyo' Khañ Krī: Phyo', Pud Cac Cum)
- 5 Pi Saddā Akyay in Abhidhān Kyam: or Ganthā Bharāṇa Kyam:
- 6 Mātikā Sambhava Thut Nañ: (recommended texts: Shin Nanda Medhā Bā: Karā Charāto', Mātikā Dhātukathā Ara Kok Kyam: and Yamuik Ara Kok Kyam:)
- 7 Ten Yamakas of Abhidhamma Piṭaka (recommended text : Shin Nanda Medhā Bā: Karā Charāto', Yamuik Ara Kok Kyam:)
- 8 Paṭṭhan:Rāsī Cu Nhac Khyak Cu - Paccaya Paccayuppana of Paṭhan: Pālito' (recommended text : Shin Nanda Medhā Bā: Karā Charāto', Paṭṭhan: Ara Kok Kyam:)

Group I Standard II

All courses are the same with those of Group I Standard III

Group I Standard I

- 1, 2 and 3 : the same as Course Nos. 1,2 and 3 of Group I Standard III
- 4 The same as Course No.2 of Group II Standard I
- 5 The same as Course No.2 of Group II Standard I

- 6 The same as Course No.6 of Group I Standard III
- 7 The same as Course No.7 of Group I Standard III
- 8 Paṭṭhan: Nhaç Chai Le: Kyam: (recommended text : Shin Nanda Medhā Bā: Karā Charāto', Paṭṭhan: Ara Kok Kyam:)
- 9 Saddā Nay (recommended texts : 1/Shin Yasa, Kaccāyana Sāra, 2/Shin Saddhammasirī, Saddattha Bheda Cintā and 3/Saṃgharakkhita Thera, Sambandha Cintā)
- 10 Nās Nhaç Akkarāpādayo Eka Cattālīsam Aphwañ, Akun Saṃvaṇṇa Khrok Pā: (recommended text : Vimalabuddhi of Śrīlaṅkā, Nyāsa Kyam:)
- 11 Chan: Alaṅkā (recommended texts : Saṃgharakkhita Thera of Śrīlaṅkā, Chan: Kyam: and Alaṅkā Kyam:)
- 12 Sandhi Kalāp Part One (recommended text : Kalāp Kyam: - On Sanskrit Grammar)
- 13 Tīkā Kyo' Ahit Cit Aphwañ, Saṃvaṇṇa Khrok Pā: which is an explanation on Abhidhammattha Saṅgruih (recommended text : Shin Sāriputrā of Śrīlaṅkā, Tīkā Kyo')

(In all courses one might notice that the Vinaya is absent. Courses of lectures are known in the names of Nay Wa - Day Time Lecture, on Saddā / Grammar, Saṅgruih or Saṅgaha / Given in Summary, Vinaya, Suttanta, Chan:, Alaṅkā, Abhidhān, Vīthi Chui Rui:, Saṃvaṇṇa Khrok Pā:, etc. and Nya Wa - Night Time Lectures, on parts of Abhidhamma Piṭaka like Dhammasaṅgaṇī, Dhātukathā, Yamaka, Paṭṭhan: Kyam:, etc.)

An examiner shall not ask leading questions. A candidate shall repeat what he had said when asked; otherwise he is not to say a word more.

- (3) Give the results of the examination in order of merit; among equals priority is given in consideration of

- (a) how many Ca Wa - Lectures, that a candidate had attended
- (b) How many Palito' -Main Texts and not commentaries he had studied
- (c) Where his teacher stands in position among all teachers

- (4) Dress the candidates according to specifications given below :

- | | |
|-------|--|
| Group | I Standard III |
| | 1 Nether garment with trimmings |
| | 2 Velvet robe with satin lining |
| | 3 Gold Salwe of six threads |
| | 4 Red turban with five flowers drawn in gold ink |
| | 5 Gold ear ornament made like a breast of a cock - a pair |
| | 6 Two gold bangles on the wrist - on both hands |
| | 7 Two finger rings |
| | 8 Kyine - Caduceus, with ivory centre, 2 |
| | 9 Umbrella made of many kinds of silk, with a decorated top and gold edge, 2 |
| | 10 Betel cup, pickled tea cup and water jar, each with a cap with four sides |
| | 11 Silver spittoon |
| | 12 Litter with five flower decorations |
| | 13 Fan decorated with gold ink paintings, etc. |
| | 14 Thirteen attendants other than palanquin bearers |

When the candidate is successful, he shall become a monk. After his ordination, members of his former family are exempted , as long as he remains a monk, from doing any corvee like other common folks. While residing in capital, give him monthly the following:

1 Rice	0.50 basket
2 Fish paste	0.50 viss
3 Salt	0.50 viss
4 Dried fish	0.50 viss
5 Chili	0.25 viss
6 Onion	0.25 viss and

a set of Kathina robe and four other requisites of a monk at the end of every Buddhist Lent.

Group	I Standard	II
	1	Nether garment with trimmings
	2	Velvet robe with double satin lining
	3	Gold Salwe of nine threads
	4	Red turban with seven flowers drawn in gold ink
	5	Gold ear ornament studded with gold balls - a pair
	6	Three gold bangles on the wrist - on both hands
	7	Three finger rings
	8	Kyine - Caduceus, with ivory centre, 2
	9	Umbrella made of many kinds of silk, with a decorated top and six inches of gold edge, 2
	10	Betel cup, pickled tea cup and water jar, each with a cap with eight sides
	11	Mogyo - alloy of gold and silver, spittoon
	12	Litter with seven flower decorations
	13	Fan decorated with gold ink paintings, lacquered handle and flowers hanging from the rim
	14	Twenty attendants other than palanquin bearers

When the candidate has passed the examination, he shall be ordained a Buddhist monk and after ordination, members of the former family of the new monk are exempted as long as he remains in monkhood, from doing corvee like other common folks. While residing in the capital, give to this new monk monthly the following :

1 Rice	0.75 basket
2 Fish paste	0.75 viss
3 Salt	0.75 viss
4 Dried fish	0.75 viss
5 Chili	0.33 viss

6 Onion

0.33 viss and

a set of Kathina robe and four other requisites of a monk at the end of every Buddhist Lent.

- Group
- I Standard I
 - 1 Nether garment with trimmings
 - 2 Gold brocade robe with treble satin lining
 - 3 Gold Salwe with twelve threads
 - 4 Red velvet turban with nine flowers drawn in gold ink
 - 5 Gold forehead band with diamond shaped decorations
 - 6 Gold ear ornament with gold flower - a pair
 - 7 Three gold bangles studded with gems on the wrist - on both hands
 - 8 Five finger rings
 - 9 Kyine - Caduceus, with gold centre and red handle, 2
 - 10 Umbrella made of many kinds of silk, with ribs each having two inches of gold tip and three series of flappings together with gold banyan leaves and a handle of one part red and two parts gold, 2
 - 11 Betel cup, pickled tea cup and water jar, each with a cap of eight sides studded with amber
 - 12 Three-in-one receptacle of betel leaves
 - 13 Gold spittoon
 - 14 Litter with a decoration consisted of nine flower circles
 - 15 Fan and handle all gilt with flowers hanging from the rim
 - 16 Thirty attendants other than palanquin bearers

When the candidate has passed the examination, he shall be ordained a Buddhist monk and after ordination, members of the former family of the new monk are exempted as long as he remains in monkhood, from doing corvee like any other common folks. While residing in the capital, give to this new monk monthly the following :

1 Rice	1	basket
2 Fish paste	1	viss
3 Salt	1	viss
4 Dried fish	1	viss

5 Chili	0.50 viss
6 Onion	0.50 viss and

a set of Kathina robe and four other requisites of a monk at the end of every Buddhist Lent.

- Group II Standard III
- 1 Nether garment with trimmings
 - 2 Maing Lon robe
 - 3 A gold 'half cane' ring for the head
 - 4 A gold band across the chest
 - 5 Two gold bangles on the wrist - on both hands
 - 6 Two finger rings
 - 7 Ivory ear ornaments
 - 8 Litter
 - 9 Kyine - Caduceus, with one inch ivory centre
 - 10 Umbrella made of many kinds of silk with a decorated top knot and half an inch of gold trimming
 - 11 Red fan with gold lines and lacquered handle
 - 12 Seven attendants other than palanquin bearers

- Group II Standard II
- 1 Nether garment with trimmings
 - 2 Maing Lon robe
 - 3 A gold 'half cane' ring for the head
 - 4 A gold band across the chest
 - 5 Two gold bangles on the wrist - on both hands
 - 6 Two finger rings
 - 7 Ivory ear ornaments
 - 8 Litter
 - 9 Kyine - Caduceus, with one inch ivory centre
 - 10 Umbrella made of many kinds of silk with a decorated top knot and an inch of gold trimming
 - 11 Recptacles for betel and pickled tea
 - 12 Red fan with gold lines and lacquered handle
 - 13 Ten attendants other than palanquin bearers

- Group II Standard I
- 1 Nether garment with trimmings
 - 2 Velvet robe with brocade lining
 - 3 A gold head band called Tha Daung with a gold 'half cane' ring
 - 4 A gold band across the chest
 - 5 Two gold bangles on the wrist - on both hands
 - 6 Two finger rings

- 7 Ivory ear ornaments
- 8 Litter
- 9 Red and gold fan with lacquered handle
- 10 Umbrella made of many kinds of silk with a decorated top knot and three inches of gold trimming
- 11 Receptacles of betel, pickled tea and water with round caps
- 12 Kyine - Caduceus, with one inch ivory centre
- 13 Thirteen attendants other than palanquin bearers

After having passed the examination, the boy would become a novice.

Then all members of the new novice are exempted from doing any corvee like other common folks. He shall also receive Alhu Daw - Royal Gifts to Monks and Novices at the end of Buddhist Lent.

The King has given these would-be monks and would-be novices enough good dress and retinue so that they could go to the examination hall in style. No one shall give them anything more. Punish those who ignore this Order.

- (5) Mahadan Wun - Officer of Religious Affairs, shall made a biannual report on the progress of teachers and pupils preparing for the religious examinations.
- (6) Except for reasons of illness, all monks who received an invitation to a Thudama meeting shall attend it without fail.
- (7) Crown Prince, princes, ministers, etc. shall wait to choose their own candidate of the religious examination until the time when the candidate list is prepared.

This Order was passed on 8 July 1785 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

17 July 1785

Order: Nay Myo Thiri Zayya Thinkhaya (former Tayoke Wun - Officer of Chinese Affairs) is appointed Shwe Dike Wun - Officer of Golden Treasury, Min Gyi Nanda Kyaw Htin is appointed La Maing Wun - Officer of Royal Lands, and Min Hla Min Gyaw is appointed Ywa Lat

Wun - Officer of Villages not included in any other village administrative unit.

This Order was passed on 17 July 1785 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

18 July 1785

Order: Letya Thuya Kyaw is appointed Sit Lyin Htaung Hmu - Chief of One Thousand Lightning Squad.

This Order was passed on 18 July 1785 and proclaimed by Nay Myo Thingyan.

18 July 1785

Order:(1) Put Lord Pindale under custody.

(2) Summon all ministers and assistant ministers to Yon Daw now.

(3) Interrogate all men of Lord Pindale who were arrested by Myin Zu Gyi Wun - Officer of Collected Horses, and submit a report.

(4) Ex-Lord Pindale, in spite of his oath of allegiance to the King and all the benefits that he had received from the King, had made several plots against the King. Execute him as ministers and assistant ministers had agreed upon to deal with him as he deserved. Execute his wife and son, now under custody at Nauk Yon - West Court. Execute everyone who formed party to this conspiracy.

(5) Postpone the execution of Ex-Lord Pindale, his wife and their son.

This Order was passed on 18 July 1785 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

Note : Pindale was executed on 19 July 1785 (Kon II 1967, p.22).

20 July 1785

Order:(1) Lady Badaung Lay Myo shall surrender all official positions; take away all male slaves serving her; leave with her only three female slaves who are also orphans.

(2) Give three more threads in addition to nine threads that he had

already had in his Salwe, to Thado Thiri Maha Ujana, so that he now has twelve threads in his Salwe.

- (3) Give two more threads in addition to seven so that Salwe of each of the following officers becomes one of nine threads.

Maha Uttama Zayyathuya
Maha Uttama Thingyan
Maha Uttama Gyaw
Thiri Uttama Zayya Thuya
Maha Thiri Thihathu
Maha Thiha Thuya
Min Gyi Maha Thettaw Shay
Maha Thiri Zayya Thinkhaya
Min Gyi Maha Min Gaung
Maha Min Hla Kyaw Zwa
Min Gyi Min Gaung Kyaw

- (4) Give one more thread in addition to five so that Salwe of each of the following officers becomes one of six threads.

Maha Thinkhaya
Maha Min Hla Min Gaung
Maha Taya Hpya
Maha Min Yaza
Min Hla Sithu
Min Gyi Nanda Kyaw Htin
Nay Myo Nawyatha Kyaw Htin
Min Hla Kyaw Zwa
Nay Myo Sithu
Min Hla Kyaw Htin
Maha Sithu
Nay Myo Kyaw Htin Thihathu
Nay Myo Thiri Zayya Thinkhaya

This Order was passed on 20 July 1785 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

23 July 1785

Order:(1) Nga Shwe (former Maha Min Hla Kyaw Zwa) was in (Pindale) conspiracy.

He denied it though other members of the conspiracy said so. Send him, his wife and their son to the west (for execution).

- (2) Hluttaw shall send some men with Lamaing Wun - Officer of Royal Lands, to confiscate all weapons, all property animate or inanimate in possession of Nga Shwe and send them to warehouses, granaries,

etc.

(3) Nga Kala (former Maha Uttama Thingyan), Nga Shwin (former Nay Myo Shwe Daung Sithu) and their mother, altogether three, are to surrender all their official positions and they shall go back to their native Ok Shit Kan.

(4) Prince Sagu (the King's son) shall divorce his wife who is a daughter of Nga Shwe (former Maha Min Hla Kyaw Zwa who was party to Pindale conspiracy).

(5) Nga Shwe, wife and children shall live; their death penalty is condoned.

This Order was passed on 23 July 1785 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

24 July 1785

Order:(1) Nga Kala and wife shall live with King's aunt.

(2) Nga Shwe and Nga Shwin together with their families shall go free.

This Order was passed on 24 July 1785 and proclaimed by Zayya Nawyatha, Liaison Officer.

27 July 1785

There remains several points where the King wanted more explicit answers with reference to authoritative works. He sent A Saung Mye - Palace Apartment Guards,

Nga Kywin, Lord of Thet Pan and Nga Hmwe, Lord of Nyaung Ok, to the learned monks on 27 July 1785.

Question 1 What is the difference between landownership of a king and

landownership of a person who is in fact one of the king's subjects?

Answer 1 King owns Le Ya Mo Myay - cultivable land between sky and earth (Dighanikaya Sutpatheyyava). King allows his subjects to work in these lands. In this sense king alone owns all land and a person's ownership of a certain plot of land simply means that he has the king's permission to work in that plot. This right, in customary

law, becomes inheritable and transferrable, leading men to assume that this right is as good as or the same with land ownership. Nevertheless, the fact that payment of one-tenth of the yearly agricultural produce as tax to the king is in acknowledgement of king's ownership of all land in his territories (Vinay Athakatha).

Question 2 Is it correct to assume that except the king, no one else has a right to own land?

Answer 2 Answer to Q 1 is also good as an answer to this question.

Question 3 Gazin - low and narrow earth embankment to mark land border, has been changed to make an encroachment on another's land even for a hair's breadth is virtually stealing. Is the man who changes a Gazin stealing the king's property or his neighbour's property?

Answer 3 A theft case remains a theft case whether it is stealing a big man's property or a lesser man's property. Once a theft is detected, it is not important to know who owns the property for determining the degree of punishment. But in this case of land encroachment, it becomes a crime against both the king and the person to whom the king has granted permission to work on that certain plot of land.

Question 4 If the king alone owns land, no other person could give any piece of land to the Religion. Is this attitude correct?

Answer 4 When the king gives a certain portion of land to the Religion, an individual shall give the produce of the land on which he has the king's permission to cultivate, to the Religion.

Question 5 Once a king had given a certain plot of land to a religious establishment but that establishment had long perished though there is some person working on it. Wouldn't that person be taken as the owner of the land?

Answer 5 No. As one tenth of the yearly agricultural produce is given to the King by a person for having the king's permission to use the land, so that person should pay one tenth of the yearly produce of the land to a nearest religious establishment if the one to which the land was originally given is no longer in existence.

Question 6 What should a man do if there is no one to collect the due from the land which is a former religious land where he is working now? Will he be considered as having the right to consume all the produce of the land by himself?

Answer 6 He should never ignore the fact that the dues are to be sent to a nearest religious establishment if the one to which the land originally belongs, is no longer in existence.

Question 7 In case there is no one to look after a garden which is in reality a religious property, will anyone be free to take the fruits, etc. of that garden?

Answer 7 Yes, he is free to do as he pleases.

Question 8 In some records of dedication, there are some instructions as to how much of the yearly agricultural produce of a certain land should be used for offering food to the Buddha daily and how much of it should be used in providing light at a certain religious monument, what should be done with the surplus if there were any?

Answer 8 One-tenth of the yearly agricultural produce is for the maintenance of the religious establishment and it goes without saying that after the expenses of food offerings and lighting, the remainder goes to the maintenance fund.

Question 9 After a religious establishment had ceased to exist, land which are formerly under its management should relapse into king's land. Right?

Answer 9 No. Any monastery or pagoda in the neighbourhood of the land

under question, should get the yearly produce of that land, for its maintenance.

Question10 Doesn't the religious establishment lost the land given to it by a king when that king died?

Answer 10 No. The land remains a religious land for all the remainder of Five Thousand Years of the Religion.

Question11 A king gave a certain piece of land to a religious establishment and there is a lithic record of the dedication of the land. Nevertheless, it is possible that the act of giving was not done precisely as it has been mentioned in the scriptures. In that case, is it not correct to ascertain that the land never was a religious land?

Answer 11 When there were the three factors, viz. the property, the receiver and the real act of giving by its real owner, the transfer of ownership is perfect. If the giving was not done as prescribed the monk who was to receive it could have objected the giving at that time.

Note : The above questions and answers are published in Amay Daw Hpyay 1961, pp. 122-8.

28 July 1785

Order: Nay Myo Zayya Kyan Thu is appointed Athi Wun - Officer of Common Folks.

This Order was passed on 28 July 1785 and proclaimed by Zayya Nawyatha.

18 August 1785

Order:(1) Nay Myo Kyaw Htin Taya Hpya is appointed Myo Wun -Town Officer, in Bhamo and Kaung Ton.

(2) Gamani Kyaw Htin and Ainda Sithu are appointed Sitke - Regimental Officers, Gamani Kyaw Zwa is appointed Nagan - Liaison Officer, and

Theiddi Ye Hman (Nga Myat Tha) is appointed Myo Sayay -
Town Constable, (in Bhamo and Kaung Ton).

This Order was passed on 18 August 1785 and proclaimed by Zayya
Nawyatha.

21 August 1785

A king always observes (1) four qualities of Sangaha, (2) seven
features of Aparihaniya and (3) ten or twelve features of
Rajadhamma. A minister has to follow eight ways of an
administrative officer. That would bring peace and prosperity
in all four quarters of the city. Since the accession of the
present monarch, it was ordered that

- (1) ministers shall carry out their official duties without
any remiss;
- (2) expense accounts on all public works are to be submitted
for the king's perusal, once in every six months; and
- (3) all charges or fees collected in Hluttaw, Yon Daw, etc.
shall conform strictly with custom.

Nevertheless, the King observed that there had been negligence
of duty and disregard of customary practices in many aspects of
administration. Tax collection had been excessive or oppressive.
Wun Dauk - Assistant Ministers, are expected to help the ministers
by bringing to their notice anything that they might have
forgotten to do. They also had failed their duty. For that they
deserve death. But it is the time of war with Thailand and it is
also the time of Buddhist Lent and for these two reasons they
are pardoned.

Order: (1) Submit expense accounts after every six months.

- (2) No one other than the four senior clerks shall write
Sa Gyun - Order on Palm Leaf with one end tapering to
a point.

(3) All officers employed in judiciary shall listen to a reading monthly of the Royal Order of 3 March 1782 and everything that they do shall agree with those orders strictly.

(4) Expect no clemency after having disobeyed the orders.

This Order was passed on 21 August 1785 and proclaimed by Liaison Officer -
cum - Chief of Black Beret Guards.

22 August 1785

New inscriptions on some records of giving certain plots of land to various religious establishments in the past would be made. Maung Daung Sayadaw I was asked to write a prologue that could be used with every new inscription. It begins with thirteen Pali verses meaning :

- 1 Like Mt.Meru that would stand in existence in all the life of the earth, may the Buddha's Religion stands in the whole period of 5,000 years after the Buddha's death; like the sun that shines steadfastly in all twenty four hours, may the Buddha's Religion prospers extensively; like the moon that would not deviate from its course, may the Buddha's Religion continues forever in its course of progress; with these considerations in mind, the King of Kings had carried out the following in maintenance of the Buddha's Religion.
- 2 Like the just king Nemi of the remote past who had done much to spread the practices of good men, the King of Kings is a descendant of an excellent line of kings.
- 3 Like Mahasammata at the beginning of the earth, Lord Ratanasinkha had left a thriving line of kings and the King of Kings is a son of that King Alaungmintaya.
- 4 Like the lion among beasts that could subdue all enemies, there was Lord Sagaing who had conquered all enemies and who gave peace and prosperity to his kingdom in which the Buddha's Religion thrived exceedingly, and the King of Kings is his brother.
- 5 Like the Garuda among birds that could destroy the most powerful adversaries, there was Lord Ava who was also the master of white elephant, and the King of Kings is his brother.
- 6 Like Mahavijita of olden times, this true descendant of the line of kings has the eight personal qualifications (Atthanga Samanagata); he also has an extensive fighting forces.
- 7 He has an enormous supply of weapons and an extensive number of gold, silver and ruby mines; he is lord over several kings who have their own cities and kingdoms, and he is the master of white elephants; in this way there is no limit to the power that he wields.
- 8 He is the founder of many pagodas including Aung Myay Lawka, Myo Daung, Four Shwe Gus (in the capital) and Fifty Shwe Gus (in provincial towns), and he also built the temple for the Arakanese Mahamuni image together with many monastic establishments. His regnal title is Siri Pavara Vijayanantayasa Tribhuvanaditya Dipati Pandita Maha Dhamma Rajadhiraja and with the power and wealth that resulted from his accumulation of

great merit in his former lives, he created in the great land of Tampadipa

- 9 the invulnerable city of Arimaddanapura and he had had the Abhiseka coronation twice in accordance with the prescriptions made in ancient records.
- 10 He has, like a Universal Monarch, the good fortune to have an eldest son, who is replete with five personal qualities and who is capable of helping him in the various administrative duties as well. In religious affairs, he put an end to the controversy of "Left Shoulder" and he had sent Buddhist missionaries to more than fifty places.
- 11 In the course of promoting the Buddhist Religion, he found that records on gifts of land to religious establishments are in various stages of decay.
- 12 He considers that this situation should be corrected. It is his wont to improve things whenever they are necessary. In the programme of having records on gifts of land copied again, he had ordered to collect all such records from all places in his kingdom.
- 13 Then the records are checked in order to identify the places mentioned in them and to attach the land at a religious establishment as it was originally done.

Note : This preamble to all new inscriptions of glebe lands in Burma is also published in Amay Daw Hpay 1961, pp. 130-4.

1 September 1785

In the land dispute between Myo Thagyi - Headmen of Henzada and Zayun (Zalun), Zayun Headman was given precisely the land that he claimed in the statement he made before the trial by water ordeal. Nevertheless, northern village tract was given to Zayun Headman in addition to what he originally claimed. Stone pillars were even constructed to mark this new but false boundary. A report was asked and when it was submitted, the new boundary was confirmed.

Order:(1) Nga Myat (Maha Thiri Thihathu) and Nga Shwe Yaung (Maha Thiha Thuya) wrote the report confirming the false boundary of Zayun; cut their hands.

(2) Nga Hnaung (Thado Thiri Maha U Zana) and Nga Chin Ti (Maha Uttama Zayya Thuya) approved the report; cut their tongues.

(3) Put guards as usual.

This Order was passed on 1 September 1785 and proclaimed by Zayya Nawayatha, Liaison Officer.

Note : ROB 12 February 1785 gives no instructions on tongue cutting.

1 September 1785

Order:(1) Withdraw the Order to cut hands and tongues of Nga Hnaung , Nge Chin Ti, Nga Myat and Nga Shwe Yaung.

(2) Send them to the four regions of deep forest.

This Order was passed on 1 September 1785 and proclaimed by Kyaw Zwa Nawyatha.

1 September 1785

Order:(1) Nga Hnaung, Nga Chin Ti, Nga Myat and Nga Shwe Yaung are pardoned for the simple reason that they had been faithful to the former king who was the father of the present king.

(2) Let their wives and children also go free.

This Order was passed on 1 September 1785 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

2 September 1785

Order:(1) Thado Thiri Maha Uzana (Nga Hnaung), Maha Uttama Zayya Thuya (Nga Chin Ti), Maha Thiri Thihathu (Nga Myat) and Maha Thiha Thuya (Nga Shwe Yaung) shall attend their former respective offices at Hluttaw and Yon Daw and carry out their official responsibilities as usual.

(2) Four Wun Dauk - Assistant Ministers, shall help the ministers in preparing the history of a case with reference to any precedent if there were one and report to the King direct when there were any biased or wrong decisions made by ministers in spite of their pleadings.

This Order was passed on 2 September 1785 and proclaimed by Zayya Nawyatha, Liaison Officer.

5 September 1785

Order:(1) Nay Myo Nanda Sithu, Taya Sit - Interrogator, shall serve in the

capacity of Wun Dauk - Assistant Minister, and shall occupy a Taw Naya - Seat No.1 Series in the Audience Hall.

- (2) Those having only Nayya - seats (other than or lesser than the five series of seats in the Audience Hall, shall put on velvet robes only when Salwe - Shoulder Threads, that each wears are nine in number.

This Order was passed on 5 September 1785 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

10 September 1785

Order: Maha Thaman shall be made Myo Thagyi - Town Officer, in Salin as the rightful heir to inherit that position.

This Order was passed in the evening on 10 September 1785 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

20 September 1785

Copyists of the Pitaka shall do nothing except copying the religious text. The Orders before.

King had passed similar / Nevertheless, Maung Daung Sayadaw now put up a petition that these copyists have been called upon by Myin Wun - Officer of Horses, and Athi Wun - Officer of Common Folks, to do something else.

Order: Pitaka copyists shall carry on with the work of copying the Pitaka exclusively.

This Order was passed on 20 September 1785 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

25 September 1785

Order: Get 100 men as Pitaka copyists and 50 men to prepare Pe - palm leaves on which the letters are inscribed by a stylus.

This Order was passed on 23 September 1785 and proclaimed by Zayya Nawyatha, Liaison Officer.

Men employed in making Pitaka copies are ;

Superintendents and Copyists of Pitaka selected from

Athi - Common Folks	74	
Myin - Horsemen	23	
Yway - Selected Fighting Men	7	
Ko Than Daga - Gatemen of Ko Than Gate	3	
Myay Nan - Earth Palace Attendant	1	
Total	108	(8 become Superintendents)

Superintendents and Palm Leaf Makers selected from

Athi - Common Folks	43	
Myin - Horsemen	11	
Total	54	(4 become Superintendents)

Men employed in the Pitaka Programme are 162 in total.

1 October 1785

Order: Sit Kaung Thiri is appointed Yangon Yay Wun - Port Officer in Rangoon, and Min Hla Sithu is appointed Sitke - Regimental Officer, in the forces of Thado Min Saw, Prince Kama, the King's son.

This Order was passed on 1 October 1785 and proclaimed by Zayya Nawyatha, Liaison Officer.

2 October 1785

Order: Min Hla Sithu is appointed Taung Bet Taik Wun - Officer of South Division.

This Order was given on 2 October 1785 and proclaimed by Nay Myo Thin Gyan.

Note : See sketch map of central Burma showing the Taiks - Divisions of Burma in the seventeenth century, ROB I, p.xiii.

26 October 1785

Order: Min Hla Min Gyaw , Ywa Lat Wun - Officer of Villages not included in any other administrative unit of villages, is appointed Sin Wun - Officer of Elephants.

This Order was passed on 26 October 1785 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

30 November 1785

Order: Nay Myo Zayya Kyaw Thu, Athi Wun - Officer of Common Folks, is appointed Tat Hmu - Commander of Troops, Nay Myo Kyaw Zwa, Moda Myoza - Lord of Moda, and Wun Dauk - Assistant Minister, and Lamaing Wun - Officer of Royal Lands, are appointed Sitke - Regimental Officers, in Tat Ma Daw - Main Forces of the Army.

This Order was passed on 30 November 1785 in Shwe Yat Taw Gon of Toungoo and proclaimed at Yon Daw by Zayya Kyaw Htin, Liaison Officer.

Note : Thai Campaign was started on 4 July 1785 (Kon II 1967, p.22). The King left his capital to join the campaign on 11 November 1785 (Kon II 1967, p.25).

6 December 1785

Order: Min Ye Nanda Mait is appointed Toungoo Myo Asaunt Anay Wun - Officer to watch and stay in Toungoo (while the King was away on an expedition).

This Order was passed on 6 December 1785 and proclaimed by Zayya Nawyatha, Liaison Officer.

14 December 1785

Pitaka is the basis of the Buddha's Religion. Many copies of it would be made, some written on paper in black ink and some more in gold ink while several other would be incised with stylus on palm leaves. In the course of this copying programme, it was reported that

copyists were often harassed with other duties and editors (? proof-readers) were not using a standard (? uniform) spelling.

Order:(1) Pitaka Copyists shall be exempted from doing all

other public works as several orders to this effect had been passed before.

- (2) Anyone who want to correct an old spelling shall do so after quoting authorities in the presence of learned monks and ministers.

This Order was passed on 14 December 1785 and proclaimed by Zayya Nawyatha, Liaison Officer.

16 December 1785

Order: Min Ye Thihathu is appointed Madama Myo Wun - Martaban Town Officer.

This Order was passed in the evening on 16 December 1785 in Kyaik Kaw Hkun Daw and proclaimed by Zayya Nawyatha, Liaison Officer.

29 December 1785

Order:(1) Spelling prescribed by the King is final.

- (2) Punish those who spell different.

- (3) Use only the 'round script' to write Burmese alphabets.

This Order was passed on 29 December 1785 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

17 January 1786

Order:(1) Execute Nga Po now.

- (2) Burn Nga Po's family to death.

- (3) Send Lord Thawutthi to city to confiscate Nga Po's property both animate and inanimate and keep the seized things in royal granaries, stores and farms according to the nature of the thing taken.

This Order was passed on 17 January 1786 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

14 March 1786

Order: Nga Myat Htin, Nga Taw and all officers of Nga Myat Htin's fighting forces shall be burnt to death.

This Order was passed in the evening on 14 March 1786 at Zaytu Wadi palace and proclaimed by (Zayya) Nawyatha.

14 March 1786

Order:(1) Atwin Wun - Officer of the Interior, Athi Wun - Officer of Common Folks, Lamaing Wun - Officer of Royal Lands, shall submit their promise to behave well in future.

(2) Put them under Nay Myo Thin Hkaya.

(3) Nay Myo Kyaw Zwa and Nay Myo Kyaw Thu, two Wun Dauk - Assistant Ministers, shall give the Royal Orders to (Nay Myo Thin Hkaya) and return to the King with the List after (checking).

This Order was passed in the evening on 14 March 1786 in Zaytu Wadi palace and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

15 March 1786

Order:(1) Nga Taw is pardoned; he shall live.

(2) Nga Myat Htin shall live if he could produce Nga Ye Gaung.

(3) Atwin Wun - Officer of the Interior, Athi Wun - Officer of Common Folks, and Tat Ma Daw Tat Hmu - Commander of the Main Armed Forces, shall stand as their guarantors.

This Order was passed on 15 March 1786 in Zaytu Wadi palace and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

18 March 1786

Order:(1) Mibaya Wun - Queens' Officer, shall check and collect all the servants of Dowager Queen and take charge over them.

(2) Myin Wun - Officer of Horses, shall hand over the servants of Dowager Queen in his charge to Mibaya Wun - Queens' Officer.

This Order was passed on 18 March 1786 and proclaimed by Zayya Nawyatha, Liaison Officer.

18 April 1786

Order:(1) No one including Crown Prince and queens shall have boats gilded; erase the gilt if the boats had been gilded.

(2) Princes Sagu and Kama shall not use the kind of barge that they are using now when they get back to city; change them for barges with Yun Zet - Lacquered Roof, and Myin Na - Horse Ear Stern, with red paint.

(3) Ministers shall not use the kind of boats that they are using now when they get back to city; change them for boats similar to those that carry merchandise, and no red paint could be used without permission.

(4) White barge or blue barge shall not be used without permission.

(5) Except for queens of Nan Ya - Status of having Her Own Apartment in the Palace Complex, and senior princes, no one shall use boats for towing their barges.

(6) The deck of barges shall be covered with nothing

special except a plain carpet.

- (7) The King's son or daughter who is still living in palace (i.e. not old enough to be given a separate accomodation) shall use things allowed to him or her by customary usage.

This Order was passed on 18 April 1786 and proclaimed by Zayya Nawyatha, Liaison Officer.

24 June 1786

Order:(1) Nay Myo Zayya Kyawthu, Athi Wun - Officer of Common Folks, is appointed minister.

- (2) Nay Myo Zayya Kyawthu is given insignias befitting his new position.

- (3) Maha Thiri Zayya Thinkhaya, Magwe Myo Za - Lord Magwe, Atwin Wun - Officer of the Interior, called Nga Myat Aung is in the habit of using magic, etc. and he abused the building for Mingala Si - Drum of Good Omen; send him to a place of deep forest.

This Order was passed on 24 June 1786 and proclaimed by Liaison Officer - cum Chief of Black Beret Guards.

26 June 1786

Order:(1) Call back Nga Myat Aung, who was sent to forest, for interrogation.

- (2) Put Nga Myat Aung in custody but interrogate him outside the lock-up.

This Order was given on 26 June 1786 and proclaimed by Kyaw Zwa Nawyatha.

27 June 1786

Order:(1) Guṇamunindābhisaddhammadhajamahādhammarājādhirājaguru is appointed Guardian of the Religion.

- (2) Check that monks have proper religious education by asking them to come once in each month to Thudama building to recite by rote the prescribed texts in accordance with their status.

- (3) A committee of twelve is appointed to try disputes among monks or

to try any monk who neglects Vinaya - Discipline. The Twelve are :

- 1 Munindālaṅkārasaddhammadhajasāṃimahādhammarājaguru
(Taung Lay Lon)
- 2 Paramāsirīvaṃsadhammahārahājaguru
(Mahadan Wun Saya)
- 3 Guṇasirīsaddhammadhajasāṃimahādhammarājaguru
(Ain Shay Kyaung)
- 4 Munindābhisirīpavarañāṇadhammahārahājaguru
(Pa Laung)
- 5 Vaṃsalaṅkārasaddhammābhīdhajamahādhammarājaguru
(Mon Daw)
- 6 Guṇamunindalaṅkārasaddhammadhajasāṃimahādhammarājaguru
(Shwe Daung)
- 7 Tipiṭakalaṅkārasirīdhajamahādhammarājaguru
(Bagaya)
- 8 Pavarasirīvaṃsābhīlaṅkāramahādhammarājaguru
(Me Hti)
- 9 Nāṇālaṅkārahīnasaddhammadhajasāṃimahādhammarājaguru
(Sin De)
- 10 Tisāsanasirīsaddhammadhajasāṃimahādhammarājaguru
(Ga Doe)
- 11 Nāṇābhīvaṃsasaddhammasenāpatimahādhammarājādhirājaguru
(Maung Daung)
- 12 Kavindābhisaddhammadhajasāṃimahādhammarājaguru
(Nyaung Gan)

(4) The Committee of Twelve shall meet regularly at Thudama Zayat;
their decisions should be unanimous and they are subject to
correction by the Guardian of the Religion.

(5) Mahadan Wun - Officer of Religious Affairs, shall convene the
committee meetings and record the committee decisions.

This Order was passed on 27 June 1786 and proclaimed by Liaison Officer - cum -
Chief of Black Beret Guards.

27 June 1786

Order: Nay Myo Zayya Kyawthu, Athi Wun - Officer of Common Folks, is
appointed Wun Gyi - Minister, together with other ministers (that is
to say all ministers are held jointly responsible in all their
official works).

This Order was passed on 27 June 1786 and proclaimed by Kyaw Zwa Nawyatha,
Liaison Officer.

28 June 1786

Order:(1) Maha Uttama Zayya Thuya, Kyan Gin Myoza - Lord
Kyan Gin, Wun Gyi - Minister, and Maha Thiha Thuya,
Htilin Myoza - Lord Htilin, Wun Gyi - Minister,
shall not enter the Interior by the Yway Daw Yu
Taga - East Gate of the Stockade around the Palace.
(2) Put under custody Nay Myo Nandathu, Taya Sit Wun
Dauk - Assistance Minister of Interrogations, Sithu
Thiha Shwe Daung, Senior Clerk and all clerks
under them.

This Order was passed on 28 June 1786 and proclaimed by
Liaison Officer - cum - Chief of Black Beret Guards.

21 July 1786

On 27 January 1784 hereditary chiefs of Amyint Myo, viz.

Yaza Wutta, Friday Born, aged 38 years, Ashay Lay Ya Yo -
East Four Hundred Line of Hereditary Chief
Nga Mo, Monday Born, aged 39 years, Ponnya Yo - Ponnya
Line
Nga Shwe Pin, Thursday Born, aged 22 years, Anauk Lay Ya
Yo - West Four Hundred Line

were interrogated. They said :

In Anyint there are the following lines of chiefs, (each
in his locality or group having an administrative
authority).

- 1 Ashay Lay Ya Yo - East Four Hundred Line
 - 2 Ponnya Yo - Good Deeds Line
 - 3 Anauk Lay Ya Yo - West Four Hundred Line
 - 4 Myay Daing Yo - Land Track Line
 - 5 Thein Gywe Yo - One Hundred Thousand Riches Line
 - 6 Pwe Yo - Broker Line
 - 7 Tan Yun Yo - Shan Garrison Line
 - 8 Ka Bet Yo - Shield Companions Line
 - 9 Gado Yo - Ferry Line
 - 10 Pauk In Daing Yo - Pauk In Shield Line
- There are altogether ten lines.

Genealogy of East Four Hundred Line
Nga Hman (Great Grandfather)
Nga U (Grandfather)
Zayya Butta Yaza (Father)
Yaza Wutta (Present Chief)

Genealogy of Good Deeds Line

Zayya Butta Yaza (Great Great Grandfather)
Zayya Wuttana (Great Grandfather)
Zayya Nanda Yit (Grandfather)
Thiha Yaza Bo (Father)
Nga Mo (Present Chief)

Genealogy of West Four Hundred Line

Thiri Thamanta Bo I (Nga Kyaw, Great Great Grandfather)
Nga Thet Shay (Brother of Nga Kyaw)

Nga Myat Tun (Great Grandfather)
Nga Aung Myat (Grandfather; he allowed his son Thiri Thamanta Bo II to become chief before his death)
Thiri Thamanta Bo II (Father)
Nga Shwe Baw (Son of Thiri Thamanta Bo II)
Nga Shwe Pin (Brother of Nga Shwe Baw; Present Chief)

Yaza Wutta, Nga Mo and Nga Shwe Pin maintained that the area under their charge, i.e. Amyint Township, is bounded in the east at a distance of 4 tuin (8 miles / 12.872 km) by the Dan Taing stream with Nga Shan village land on its further bank;
in the southeast at a distance of over 5 tuin (10 miles / 16.09 km) by the Sin Gaung range with Myaung Nabet lands on its other side;
in the south at a distance of over 3 tuin (6 miles / 9.654 km) by Pauk In Pike Tan Nyaung Bin that divides Amyint land from that of Ma Gyi Byoke Paik Thin Kya O villages;
in the southwest at a distance of over 500 twan: ($\frac{1}{2}$ tuin / 1 mile / 1.609 km) by Hnaw Bin Hla that divides Amyint land from that of Nga Ekon village;
in the west at a distance of over 4 tuin (8 miles / 12.872 km) Tha Sin Kyun Bo Bin that divides Amyint land from that of Yay Main village;
in the northwest at a distance of over 3 tuin (6 miles / 9.654 km) by the Ma Yin Nwa Da Byay Yay Win stream that has the land of Let Pan South village on its further bank;
in the north at a distance of over 5 tuin (10 miles / 16.09 km) by Nyaung Gine Zayat Hpyu that divides Amyint land from that of Hlay Gu village; and
in the northeast at a distance of over 5 tuin (10 miles / 16.09 km) by the Ba Lon range that divides Amyint land from that of Taw Chaung U village.

In this (Amyint Township) bounded by landmarks mentioned above in each of the eight cardinal points of the compass, there are no other hereditary line of chiefs except those ten given above. Myoza - Lord who received the town as his fief, often entrusted Yaza Wutta as his agent to manage the land comprising :

Fields taking water from U Ka Fields	6.25 acres
Hlaw Ga Fields	60.00 acres
Sit Tha Fields	40.00 acres
Tha Hpan Hkway Field	20.00 acres

Kan Thin Ko Zu Field	6.25 acres
Mi Zaw Gyi Field	6.25 acres
Maung Ma Ga Daw Field	8.00 acres
Kyi Soe Nga Bon Field	6.25 acres
Min Gine Field	20.00 acres
Total	173.00 acres

There are fields at some higher level so that they cannot receive water by irrigation and they are useless in a year of little rain. Whether they are productive or not, the cultivators are free to use all produce, if there were any, from these 33 pe (57.75 acres as 1 pe = 1.75 acres) of land. From the other 140 pe (245 acres) of land, the cultivator pays 10 baskets of paddy from each pe. That brings 1,400 baskets.

Yaza Wutta, Chief of East Four Hundred Line, has his own 50 pe (87.5 acres) of land in Kan Bauk Zauk Wun - slope around weir gate, and he usually receives as his due 1 basket per pe from these lands.

Nga Mo, Chief of Ponnya Line, has his own 40 pe (70 acres) of land in both north and south of Kan Bauk Kan Baik- Weir Sluice Gate, and his due from them is 1 basket per pe.

Nga Shwe Pin, Chief of West Four Hundred Line, has his own 40 pe (70 acres) of land in Kan Bauk Myin Myay Ba Ye Kan - Weir Gate Horsemen's Land of Melon Reservoir, 40 pe (70 acres) of Mayin Than Byin - Autumn Rice Land of Than Byin, and 1.25 pe (2.1875 acres) in Nyaung Zo Kan - Dead Bodhi Tree Reservoir, and his dues from them is (1 basket per pe). From each Hsi Zon - Oil Press, in town, he gets usually 1 viss (3.65 lbs) of oil from each press in a year.

Ponnya Line Chief has 10.25 pe (17.9375 acres) of land in Magwe Kyaung. From each trade depot or brokerage in town, he receives .25 ticals (100 ticals = 1 viss = 3.65 lbs) of silver and 25 ticals of pickled tea on the sale of one basket of pickled tea.

West Four Hundred Chief has 10.25 pe (17.9375 acres) of land in the hills within Ba Aung Taw - Ba Aung Forest, 5 pe (8.75 acres) within Kala Gyi Taw - Kala Gyi Forest, and 80 pe (140 acres) that might produce copper. He gets his dues from these lands.

When a buffalo or an ox is butchered, Myo Thagyi - Town Headman, i.e. Yaza Wutta, gets the rump as his share or due. When a buffalo or a horse or an ox is found without owner, they are kept in the cattle pound for one year and half of the money (realised from its sale is kept by Town Headman and another half) is sent to the royal treasury. Revenue Officers concerned usually send written orders to headmen and village tract chiefs to exempt religious lands (from taxation). There is no hereditary chief in Madaya In. Chaung U and 3, Ma Gyi Zin and 3, and Tha Bauk and 3, have to pay dues on one crop at a rate of 1 basket of paddy and 5.25 ticals of copper as the main tax and 1 basket of paddy, 1 basket of rice and 25 ticals of copper as the fee for clerks.

These are the statements (made by the Chiefs of Amyint).

In a village or a village tract or a town, there are some cases where its headmanship is contested between two, three or four rivals, resulting in much waste of time and money. This should never happen if a proper check of the line of these hereditary chiefs is made fairly often and when occasion arises, select

the nearest heir to the vacancy with reference to these updated records.

Order: Yaza Wutta alone shall become the Chief in Amyint.

This Order was passed on 21 July 1786 and accordingly Yaza Wutta alone becomes Myo Thagyi - Town Headman, in Amyint.

18 October 1786

Servants of the Religion, given by ancient kings and attached to Poppa Yon Kyaung, Kon Gyaung, and four halls at Yaza Mani Sula pagoda, should be reallocated to other religious establishments, because the original establishments are now in ruin. Gunamunindabhidhahajamahadhammarajadhirajaguru said in his memorandum that this attitude has a textual support.

Order:

88 men of Poppa Yon are transferred to Kyaung Daw Gyi
23 men of Kon to Chief Queen's Monastery
10 men of Kon to North Queen's Monastery
20 men of Yaza Mani Sula Northwest Hall to Crown Prince's monastery in Sonda Monastic Establishment
30 men of Yaza Mani Sula Northwest Hall to Pitaka Taik and Thudama Zayat
20 men of Yaza Mani Sula Northeast Hall to Princess Kani's Monastery
13 men of Yaza Mani Sula Northeast Hall to Princess Myedu's Monastery
12 men of Yaza Mani Sula Southeast Hall to Middle Queen's Monastery
9 men of Yaza Mani Sula Southwest Hall to Princess Henzada's monastery
Total 225 men

This Order was passed on 18 October 1786 and proclaimed by Nay Myo Thin Gyan, Liaison Officer - cum - Chief of Black Beret Guards.

4 November 1786

According to Aparihaniya - way to save a situation from degeneration, king and his councillors have to meet thrice everyday to deliberate on the affairs of state. Salwe - shoulder strap, are given to remind each responsible officer of his official duties and to carry them out with righteousness.

Order: (1) All ministers and officers shall attend Hluttaw at 9.00 am.

(2) Princes with administrative duty shall attend Hluttaw, attired in

official robe complete with Salwe, at 00.30 pm.

- (3) Byedike Than Hsint - Herald of King's Office, shall take a daily list of attendance at Hluttaw and report the King.
- (4) Crown Prince and Princes Sagu and Kama shall attend Hluttaw only on days when the King goes there.
- (5) Four Win Hmu - Officers of Palace Guards, shall attend Hluttaw only on days when the King goes there.
- (6) Judges have the duty to decide cases without delay and they shall attend Hluttaw only when they have been ordered to do so.
- (7) The King is ever attentive to the affairs of state and whenever necessary he would go to Hluttaw; then Ministers and Officers of the Interior shall report Yaza Wut Yay - affairs of the King's security, Taing Yay - affairs of the country, Pyi Yay - affairs of the city, and Thathana Yay - affairs of the Religion, that requires the King's immediate notice; they shall also put up appeal cases.
- (8) When the King is not coming to Hluttaw, (a) reports should be sent to the Interior, (b) Crown Prince in council with Ministers, shall consider the appeal cases, (c) Ministers shall leave Hluttaw only when the King's palenquin is taken away, and (d) Hluttaw shall resume its normal work only after Ministers have left Hluttaw.

This Order was passed on 4 November 1786 and proclaimed by Zayya Nawyatha, Liaison Officer.

Note : This Order together with ROB 3 March 1783, 14 August 1783, 18 August 1783, 29 August 1783, 7 January 1784, 3 June 1784 and 12 February 1785 give a fairly good account of civil and criminal procedures as well as court life early in the reign of King Badon.

11 November 1786

Order: Nga Lun San is appointed Village Headman in Laung Po Nge, Htilin

Township.

This Order was passed on 11 November 1786.

11 November 1786

In a village or a village tract or a town, there are some cases where its headmanship is contested between two, three or four rivals, resulting in much waste of time and money. That should never happen if a proper check of the line of these hereditary chiefs ^{is} / made fairly often and when occasion arises, select the nearest heir to the vacancy with reference to these updated records.

Order: Appointing Nga Lun San as Village Headman in Laung Po Nge, Htilin Township, as submitted by ministers is approved.

This Order was passed on 11 November 1786.

24 November 1786

Order: Nga Aung is appointed Ywa Thagyi Pyi Soe - Village Headman and Ruler, in Kaing village, Mahadan Taik.

This Order was passed on 24 November 1786.

24 November 1786

In a village or a village tract or a town, there are some cases where its headmanship is contested between two, three or four rivals, resulting in much waste of time and money. That should never happen if a proper check of the line of these hereditary chiefs is made fairly often and when occasion arises, select the nearest heir to the vacancy with reference to these updated records.

Order: Appointing Nga Aung as Ywa Thagyi Pyi Soe - Village Headman and Ruler, in Kaing village, Mahadan Taik, as submitted by ministers is approved.

This Order was passed on 24 November 1786.

25 November 1786

In a village or a village tract or a town, there are some cases where its headmanship is contested between two, three or four rivals, resulting in much waste of time and money. That should never happen if a proper check of the line

of these hereditary chiefs is made fairly often and when occasion arises, select the nearest heir to the vacancy with reference to these updated records.

Order: Appointing Nga Pain Toe as Village Headman in Ten Villages of Anauk Hpet Taik, as submitted by ministers is approved.

This Order was passed on 25 November 1786.

21 January 1787

Order: Make preparations according to recommendations submitted by the learned that Prince Sagu and Princess Myedu should do the ceremonial ablution on 24 February 1787 and that they should be married on 1 March 1787.

This Order was passed on 21 January 1787 and proclaimed by Zayya Nawayatha, Liaison Officer.

Note : See Kon II 1967, p.40 on this marriage.

27 January 1787

Order:(1) Ceremonies in connection with marriage of Prince Sagu and Princess Myedu as submitted by ministers is approved.

(2) Use Prince Sagu's residence to perform the ceremonies; built no special pavilion of marriage.

This Order was passed on 27 January 1787 and proclaimed by Kyaw Zwa Nawayatha, Liaison Officer.

27 February 1787

In a village or a village tract or a town, there are some cases when its headmanship is contested between two, three or four rivals resulting in much waste of time and money. That should never happen if a proper check of the line of these hereditary chiefs is made fairly often and when occasion arises, select the nearest heir to the vacancy with reference to these updated records.

Order: Appointing Nga Kaw as Thagyi - Headman, in Maw Hka, Maw Hkwin area, Shwe Hkun Daw Zet - Gold Extracting People, Kyi Wun Zu - Jurisdiction

under Officer of Granaries, as submitted by ministers is approved.

This Order was passed on 27 February 1787.

(27 February 1787)

Nga Ba Nyo, Headman over Maw Hkwin Lay Ywa - Four Villages of Maw Hkwin Group, reported that Maw Hka village in his group failed to pay the dues and recommended Nga Tun Kywe to take charge of village administration. This Nga Tun Kywe, however, failed hopelessly to pay the dues. He is not a resident of Maw Hkwin and his whereabouts is even unknown.

Order: (1) Recall the appointment order of Nga Tun Nyo as Headman of Maw Hka.

(2) Nga Kaw is appointed Headman of Maw Hka.

This Order was passed on (27 February 1787).

19 March 1787

Order: (1) Nanabhivamsadhammasenapatimahadhammarajadhirajaguru is entrusted to lead the propagation of the Religion.

(2) He shall use the Office of Mahadan Wun - Officer of Religious Affairs, as well as Hluttaw to summon people to try cases and to let these offices to carry out the judgements made by him.

This Order was passed on 19 March 1787 and handed over to the learned monk in ceremony at Thudama Zayat by Senior Liaison Officer.

23 April 1787

Order: Fix new thatch roof over the maternity ward in the western sector of palace; change also walls and hanging door panels.

This Order was passed on 23 April 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

24 April 1787

Order: Thado Thiri Maha Uzana shall attend Hluttaw as usual and supervise the building of monastery so that there shall be no delay.

This Order was passed on 24 April 1787 and proclaimed by Nay Myo Yaza Kyaw

Htin, Senior Clerk.

9 June 1787

Chinese U Ti sent (this letter) in 1787 to his young brother who is king in western part of the world.

- 1 The East King and the West King have common ancestors.
- 2 The two kings had never quarrelled; in fact they two remained in friendship most closely.
- 3 The East King most earnestly awaits to hear the happy news that the West King, his family, his retinue, his subjects, etc. are happy and prosperous.
- 4 In order that the friendship between the two kings might be renewed, strengthened and everlasting, the East King took the initiative to send this gold royal letter.
- 5 Since 1750, there was no exchange of any sort between the two kings.
- 6 For mutual benefit, the relationship should be revived. (To mark this most remarkable occasion of having resumed the cordial relations) the following gifts have been sent with the envoy.
 - 8 gold statuetts of the common ancestors of the East King and the West King
 - 8 carpets of felt
 - 10 pieces of brocade
 - 10 horses
- Son of Kaing Ma who serves the East King is made the Envoy to the West King.
- 7 Please send back the Envoy together with the Envoys of the West King. To see them would please the East King as if the West King has come himself.

Siripavaravijayanandasankrambhavanatitradhipatipanditamahadhammaraja the West King made this reply to the East King.

- 1 It is true that the East King and the West King had never quarrelled before.
- 2 Kaing Ma Sawbwa's son, Envoy of the East King, arrived at Amarapura on 26 May 1787 bringing 8 statuettes in gold of Abhassara Brahma, 8 carpets, 10 pieces of Brocade, etc.
- 3 Believing that paying proper respect to the ancestors would bring prosperity, the West King keeps the images in a special shrine located in the top pavilion of his palace.
- 4 The West King has done his best in support of the Buddha's Religion and he sincerely wishes that the merits that he would receive from these good deeds might be extended as well so that the East King may receive the merits too.
- 5 On the return of the Envoys of the East, Nay Myo Shwe Daung Thiha Kyaw Khaung and Waylu Thaya, who serve the West King, shall accompany them as Envoys from the West. The gifts to the East King are :
 - 4 elephants
 - 100 viss of ivory
 - 1 helmet of ivory with a ruby top
 - 1 (helmet of ivory) with ruby and sapphire top
 - 1 ruby ring

- 1 sapphire ring
- 1 viss of Moby Kyauk
- 1 bale of yellow serge
- 1 bale of red serge
- 1 bale of green serge
- 1 bale of chintz
- 10 towels
- 10 carpets
- 100 gold foils
- 100 silver foils
- 100 viss aromatic white powder called Natha Byu
- 100 viss aromatic red powder called Natha Ni
- 4 big betel receptacles
- 50 small betel receptacles
- 6 The West King expects the speedy return of his Envoys because he is in earnest to learn good news of the East King.

- King's Office,

This Royal Address was written in the front extension of Byedike/ where a white cloth was spread on the floor. Kyaw Htin Sithu, Liaison Officer, wrote it in twelve lines on a leaf of gold weighing 16.65 ticals and silver 100 ticals. On each end of the leaf, there are ... gems.

3 July 1787

Order: Crown Prince shall accompany as usual when the King visits Kyaung Daw Gyi on 4 July 1787.

This Order was passed in the evening on 3 July 1787 and proclaimed by Zayya Nawyatha.

3 July 1787

Order: (1) Fetch Yet Ma Bait Royal Cow Elephant from the city.

(2) Nay Myo Zayya Nawyatha is given Syriam as a fief.

(3) Gilt one third of the exterior decoration and leave two third red in a Zayat - rest house, built near an old pagoda in Ywathit Gyi, now repaired by the wife of Bait Myo Wun - Mergui Town Officer.

This Order was passed on 3 July 1787 and proclaimed by Zayya Nawyatha, Liaison Officer.

5 July 1787

Order:(1) Give enough fodder to the good fine elephant from the forest of Myo Thit Taingda, now in Sin Kyone - elephant inclosure.

(2) Give one month's provision to workmen employed in making the stock and inner parts of a gun.

This Order was passed in the evening on 5 July 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

6 July 1787

Order:(1) When the White Elephant is taken for a bath, 25 lancers shall go as guards on either side of the White Elephant.

(2) A band of drums shall play while the White Elephant is bathed.

(3) Build the bath room of the White Elephant on the north of Myay Nan - Earth Palace.

(4) Build quarters for the members of the musical troupe.

This Order was passed on 6 July 1787 and proclaimed by Zayya Nawyatha, Liaison Officer.

6 July 1787

Order:(1) Muster all blacksmiths, including those in the service of Crown Prince, princes and ministers.

(2) Recruit 500 men to be used in gun manufacture.

(3) Put the White Elephant in the shed on the northeast of palace.

(4) The public is allowed to do the obeisance to the White Elephant by offering flower and burning joss-sticks.

This Order was passed on 6 July 1787 and proclaimed by Zayya Nawyatha, Liaison Officer.

9 July 1787

- Order: (1) Anyone in the service of king during the former five reigns shall remain so in spite of the fact that they belong to any other former organization or group.
- (2) Make a list of them who are in the service of king.
- (3) Recall Nawyatha Kyaw Khaung.
- (4) The following are appointed headmen in places given against their names.

Nga Than	U Yu, Shwe Hkun Zu, Kyi Wun Zu
Nga E	Boke, U Yu, Kyi Wun Zu
Nga U Gyaw	Hpet Hmwe, U Yu, Kyi Wun Zu
Nga Thaw	Mae Nwe, U Yu, Kyi Wun Zu
Nga San	Hse Sin, U Yu, Kyi Wun Zu
Nga Yay	Kun He, Kyi Wun Zu
Nga Thet Tun	Hkon Pa, Kaba, Mo Nāing, Kyi Wun Zu
Nga Pan In	We La, Kaba, Kyi Wun Zu
Nga Chit Hlaw	Nan Kin, Hke Nan Shwe Hkun Zet, Kyi Wun Zu
Nga Pan Aung	Saga Daung, Si Nan, Shwe Hkun Zet, Kyi Wun Zu
Nga La Thi	Ma Lu, Shwe Hkun Zet, Kyi Wun Zu
Nga Kyi Daun	Min Tha, Shwe Hkun Zet, Kyi Wun Zu
Nga Tun Byu	Htain Zi, Ngway Hkun Zet, Kyi Wun Zu

This Order was passed on 9 July 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

10 July 1787

- Order: Make the area in Ava Township within the limits given below as the elephant grazing ground :

in the east	valley of Myitnge that curves and straightens in its course,
in the south	Myittha,
in the west	mouth of a stream leading to Myittha, and
in the north	valley of Irrawaddy that curves and straightens in its course.

This Order was passed on 10 July 1787 and proclaimed by Zayya

Nawyatha, Liaison Officer.

11 July 1787

Order: Give Bya Thi ten villages in Anauk Hpet Taik as fiefs to Shwe Daung Thiri Nawyatha.

This Order was passed on 11 July 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

12 July 1787

Order:(1) Reply shall be composed in accordance with the report from Mong Nai Chief and Regimental Officer.

(2) Nga Hlay and 300 men in Pyinzi who had been left in Taing List (of Athi), shall serve Prince Sagaing.

(3) Have an annex on the north side of the old Myauk Win Ain - House in North Compound.

(4) Get more information on Kyaing Thi Maing Naung, i.e. get men who could tell more completely on Kyaing Thi Maing Naung affair.

This Order was passed on 12 July 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

13 July 1787

Order:(1) Commandeer all boats in Pagan and its environ to build a raft to convey the elephant caught in Myit Chay, Kale.

(2) Myo Wun - Town Officer, Pagan, shall take personal charge in sending the elephant to the capital city as quickly as possible.

This Order was passed on 13 July 1787 and proclaimed by Zayya Nawyatha, Liaison Officer.

16 July 1787

16 July 1787

Order; Give as a fief Hlaing Det in lieu of Amyint to Queen Thiri Nanda Mahaythi; write this Order in Sa Gyun - Toddy Palm Leaf tapering to a point at one end.

This Order was passed on 16 July 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

This Order was passed on 16 July 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

17 July 1787

Order:(1)Do not ask princes, ministers, etc. to make Padesa - tree with various gifts hanging like fruits, to be given to monks in Sayay Dan - Festival of giving Food to a Monk whose name is decided by Drawing the Lot.

(2) Celebrate Sayay Dan as usual.

This Order was passed on 17 July 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

18 July 1787

Order:(1) Do not ask Boke Thit Hkwa Yay - Orchid Water of Boke, from Paung Za Gan in Twin Thin Taik.

(2) Get it from villages like

Paw Le Ba Ain
Yan Gin San Ya
Da Kay
Myaung Ta Nga and
sixteen villages on the north and south in their
vicinity

as suggested by Prince Hlaing and let Hlaing (Myo ^{the} Wun - Town Officer) supervise the sending of/supplies.

(3) Remove from office Myo Wun - Town Officer, and Sitke - Regimental Officer, in Mindon.

Appoint the person approved by ministers as clerk
of Kathe Akkabat Myin - Cassay Akbar Horse.

This Order was passed on 18 July 1787 and proclaimed by Liaison
Officer - cum - Chief of Black Beret Guards.

19 July 1787

Order: Nga Net San is appointed Thagyi - Headman, of Thit
Seint Nge village, Myauk Hpet Taik.

This Order was passed on 19 July 1787 and proclaimed by Kyaw
Zwa Nawyatha, Liaison Officer.

20 July 1787

Order: Nga Shun, Thagyi - Headman, of Manipuri town called
Kyat Pyin and Nga Nyo who was credited to have been
able to procure a very good ruby, shall return to
Kyat Pyin and carry on with their endeavour to
unearth more worthy rubies.

This Order was passed on 20 July 1787 and proclaimed by Zayya
Nawyatha, Liaison Officer.

21 July 1787

Order: (1) Programme as submitted by Ministers, Officers of the
Interior and Leaders of Various Groups in the Service
of King, on campaign against Thai City, is approved.
(2) Min Hla Kyaw Htin shall lead the vanguard and march
to Martaban immediately.
(3) (Min Hla Kyaw Htin) shall take with him all necessary
instructions both ordinary as well as secret.
(4) Officers of Taung Bet Taik and Lamaing shall collect
all men whom they trust most and come to the city.

- (5) The said officers shall entrust the charge of their places to members of horse and gun groups.

This Order was passed on 21 July 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

21 July 1787

Order: Prince Bassein shall provide a fast boat complete with boatmen to Min Hla Kyaw Htin so that he could proceed down stream immediately to join the main forces.

This Order was passed on 21 July 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

22 July 1787

Order: Auk Ma Wun - Officer of Catching Wild Elephants, shall lead the teams of capturing elephants now at Yamathin, Shwegyin and Zayyawady Toungoo and proceed to Martaban where an elephant of exceptional qualities has been tracked.

This Order was passed on 22 July 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

23 July 1787

- Order:(1) Turn Thayet Kan U Yin - Mango Tank Garden, into a very pleasant garden and rename it Nanda Wun U Yin.
- (2) Stop horse riders using hordes with bells, at night in the city.
- (3) Myo Wun - Town Officer, together with ward chiefs, are held responsible to seize the horse riders using horses with bells at night in city.

This Order was passed on 23 July 1787 and proclaimed by Kyaw

Zwa Nawyatha, Liaison Officer.

24 July 1787

- Order: (1) Instructions made in consideration of the reports from Myo Wun - Town Officer, Sitke - Regimental Officer, and Nagan - Liaison Officer, of Yanbye (Ramree) as submitted by ministers is approved.
- (2) Give Naya Thaman, Town Officer of Yanbye (Ramree), some more insignias of rank.
- (3) Set Thiha is appointed Sitke - Regimental officer, and Ye Thus Naing is appointed Myo Sayay - Town Constable, of Yanbye (Ramree).
- (4) Myo Wun - Town Officer, shall interrogate thieves Nga Chin, Nga Shwe Hla and men named in the report to get all their associates.
- (5) Personal attendants of Prince Sagaing shall be held responsible to hand over the criminals named in the report.

This Order was passed on 24 July 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

25 July 1787

Order: Report the progress of (barge) with the elephant sent from Pagan.

This Order was passed on 25 July 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

25 July 1787

Order: (1) Nay Myo Sithu, Wun Dauk - Assistant Minister, shall attend Hluttaw as before.

(2) Yaza Dama Thin Gyan is appointed Kun Thi Taik Soe - Officer of Areca Nut Stores.

(3) Send orders again to local officers in Man Aung, Yanbye (Ramree) and Thandwe (Sandoway) of Arakan to extend all necessary help to Buddhist Missions to build Ordination Halls at places they have chosen.

This Order was passed on 25 July 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guardes.

25 July 1787

Order: Send 2 boats of Crown Prince, 1 of Chief Queen's Minister, 1 of Princess Henzada and 1 of Prince Sagaing to meet the barge of white elephant.

This Order was passed on 25 July 1787 in the Earth Palace and proclaimed by Manaw Thaya, Senior Clerk.

27 July 1787

When a man marries a woman of status lower than his, children of that union shall invariably join the group of their mother. That is the standing rule prescribed by custom. Forefathers of Siri Deva Brahma had married women of Sudra caste.

Order:(1) Siri Deva Brahma and 22 of his colleagues shall surrender their insignias of status and join the Sudra group.

(2) Shwe Daung Nanda Kyaw Htin is appointed Waw Gyi Hmu - Chief of Palanquin Bearers.

(3) Order has already been passed that relatives of Pathama Shin Vimalabuddhi, disciple of Min O Sayadaw, shall join the Shwe Pyi Tan Zaung Horse Group and accordingly chiefs of local administrative units where these people are residing shall strike off their names as members under their jurisdiction.

This Order was passed on 27 July 1787 and proclaimed by Zayya Nawyatha, Liaison Officer.

27 July 1787

Order:(1) Put in respective registers the names of men and arms they use as given in the list sent by Myin Wun - Officer of Horses.

(2) Permission granted certain rituals to bury Shwe Daung Thihathu.

This Order was passed on 27 July 1787 and proclaimed by Zayya Nawyatha,
Liaison Officer.

28 July 1787

Order:(1) Maha Thiha Thuya shall have the sole charge of places like Hlaing,
Kyauk Maw, etc. that are of Rangoon administrative unit.

(2) (Maha Thiha Thuya) shall have no control outside the said (Rangoon
jurisdiction).

(3) Former Order that (Maha Thiha Thuya) shall have charge of works at
Dala Shwe Maw Daw is confirmed.

(4) Rangoon area people shall be exempted from service in armed forces
as prescribed in the List of 1787.

(5) Men attached to Athi Wun - Officer of Common Folks, shall contribute
their services as required in the given list.

(6) Nga Ta Loot Gyi and forty men shall be exempted from giving salt
and salted fish; they shall contribute their services in Rangoon
like everybody else.

(7) Gifts from ships calling at the port of Rangoon shall be given
proportionately to Maha Thiha Thuya and his followers.

(8) Lord Raheng and his followers shall report at the capital.

(9) Maha Thiha Thuya had, so far, exacted provisions for the troops
marching Martaban route in all places of the riverway; he shall
stop these exactions.

(10) U Pa Kaung is appointed Commander of Reserve Forces.

This Order was passed on 28 July 1787 and proclaimed by Liaison Officer - cum -
Chief of Black Beret Guards.

30 July 1787

In Myo Thit area, there are altogether eleven In - Fisheries.

Taung In

Myauk In
Ta Htwe In
Yan Bo In
Da Non In
Zaung Gyan In
Hmya In
Let Hse Gan In
Ta Byet Yan In
Nyaun Byu In and
Pin Dwin In

and they are all situated in the land dedicated to Shin Byu Shin Hla pagodas.

Order: Send all dues collected from the above mentioned fisheries to (Ka
Thaung Myaung Taik) where stores of the Religion are kept.

This Order was passed on 30 July 1787 and proclaimed by Kyaw Zwa Nawyatha,
Liaison Officer.

30 July 1787

Order: Cremate Princess Daughter of King's Elder Brother Sinbyu Shin with
prescribed ceremonial rites.

This Order was passed in the evening on 30 July 1787 and proclaimed by Kyaw Zwa
Nawyatha.

30 July 1787

Order: Cremate on 31 July 1787 the remains of Princess Daughter of King's
Elder Brother Sinbyu Shin in the same way as the remains of Princess
Salin was cremated in 1658; do necessary preparations for cremation
so that everything would be ready in time; and all members of the
royal family and ministers shall participate in the funeral rites.

This Order was passed in the evening on 30 July 1787 and proclaimed by Kyaw Zwa
Nawyatha, Liaison Officer.

31 July 1787

Order: Crown Prince and his daughter Princess Myedu shall participate in the
funeral rites of Princess Daughter of King's Elder Brother Sinbyu
Shin.

This Order was passes at the home of the dead princess on 31 July 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

2 August 1787

Order:(1) Nay Myo Kyaw Htin Thin Hkaya is appointed commander and with Sitke - Regimental Officer, ~~Nagan~~- Liaison Officer, Tat Yay - Sergeant Clerk, Tat Yan Tat Hmu - Commander of Reserves, he shall lead an armed force of 5,000 men, 500 horses bearing 1,500 to 2,000 guns to Trans-Salween places where there are reportedly some disturbances.

- (2) Instruct Nay Myo Kyaw Htin Thin Hkaya to consider all events in consultation with local chiefs of Cis-Salween Shan areas.
- (3) Considering that Shwe Lay Tha - Archers of Golden Boe Group, have been of great service since the beginning of the dynasty, none of them should go and serve in any other group; muster all of them in the Palace and give them proper training or assignments.
- (4) Also check men in all other groups of the King's Services so that no member of them should be serving a member of the royal family or a minister.
- (5) Send 20,000 baskets of rice in Rangoon and all Lamaing (Royal Land) rice in Dala to Martaban as provisions for the forces under Min Gyi Maha Min Gaung.
- (6) Put tattoo marks at waists and ribs and send the following along with the troops on Chiengmai campaign.

Nga Chin and eleven who are thieves
Nga Shun, Nga Hke, Nga Hpyu, Nga Ywe and Nga Wa who are horse thieves
Nga Htwa who committed adultery with wife of Kala Wun - Officer of Foreigners and
One who murdered his father-in-law.

This Order was passed on 2 August 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

3. August 1787

Order:(1) Athi Wun - Officer of Common Folks, shall try Maung Daung money loan case.

(2) In the land dispute between Mi Way, Myay Daing Ma - Lady Chief of Village Tract, in Sayay village and Nga Aung Kyaw San, Mi Way maintained that the land in question is part of Shin Hpyu Shin Hla pagoda land though Nga Aung San contradicted it by producing a record in the Royal Archives saying that the said land over 100 pe (175 acres) is Hlaw Ga Thon Daung land and accordingly the said lands become Hlaw Ga Thon Daung Land.

This Order was passed on 3 August 1787 and proclaimed by Zayya Nawyatha, Liaison Officer.

4 August 1787

Order: On Monday 13 August 1787 at 11.00 am, a Sunday Born man who has the letter Ka written on his forehead shall face east to pray the Buddha and Guardian Gods and lead the Victorious Army.

This Order was passed on 4 August 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

5 August 1787

Order;(1) Nga Hlay and 300 men at Pyinzi shall serve Prince Sagaing as an Order to that effect had been passed before.

(2) Lord Pyinzi shall enjoy the dues from his fief as all other lords do.

This Order was passed on 5 August 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

Note : See ROB 12 July 1787 about Nga Hlay and his men to serve Sagaing.

8 August 1787

Order:(1) Commanders now at Martaban and Tavoy leading troops against Thailand

seen to have had no determination to fight and conquer; Crown Prince is given the entire command in that campaign.

(2) Crown Prince shall leave the capital on 13 August 1787.

(3) Former Order that Min Hla Kyaw Htin shall send 1,000 men in Martaban to Maha Thiri Thihathu in Tavoy is withdrawn.

(4) Min Hla Kyaw Htin shall keep everything ready for Crown Prince to continue the march (from Martaban).

This Order was passed on 8 August 1787 and proclaimed by Liaison Officer - cum Chief of Black Beret Guards.

8 August 1787

Order:(1) Even though they had had the opportunity before, men of horse groups shall not work in the royal land of Lay Khayaing (or Nga Khayaing); the land are classified Lamaing - Royal Land, and only Lamaing Asu Tha - Men of the Royal Land Cultivators, shall work on them.

(2) Either Manipuri or Burmese Royal Land Cultivators shall never be conscripted into the fighting forces; they shall work only in the economic interest of the King.

This Order was passed on 8 August 1787 and proclaimed by Liaison Officer - cum Chief of Black Beret Guards.

9 August 1787

Order:(1) Transfer people of 44 homes in Magyi Sauk under

Sit Htwet Dipa
Nga Tha O
Nga Kyawt
Nga Tub Gyaw
Nga Pyo Tun
Nga Chit Naing
Nga Hpyo Gyaw
Nga Chit Lauk
Nga Hpone
Nga Shwe Yi
Nga Tha Gyaw
Nga Aung Hsu
Nga Hpyo Hla

Ngs Shwe Hke
 Nga Myat U
 Nga Kala Nyo
 Nga Myat Tun Gyi
 Nga Pway
 Nga Tha Din
 Nga San Pyi
 Nga Ye Hla
 Nga Ya
 Nga Balu
 Ngs Kala
 Nga San Hpyo
 Nga Pan Hpyu
 Nga Tun Kyaw Nge
 Nga Pan Hpyo
 Nga San Nyein
 Nga Chit Kaung
 Nga Nyo
 Nga Pu
 Nga Hpyaw
 Nga Tha Hman
 Nga Yi
 Nga Hsu Hpyo
 Nga Tun Aung
 Nga Ape
 Nga San O
 Nga Ok
 Nga Nay Tun
 -
 -

from their village tract to Sin Gyay Bon Gunners under Aka Kyaw.

- (2) Copy the names of their family members with the day they were born from the list kept in the Interior.
- (3) Let the heads of these families join the campaign led by Crown Prince under Lord Pakhan.
- (4) Give Thiri Yaza land measuring 100 ta square on the east of On In pagoda that forms part of the city area.

This Order was passed on 9 August 1787 and proclaimed by Kyaw Zwa Nawyatha.

11 August 1787

Order:(1)Crown Prince shall lead the Victorious Army with

Tuesday born and Wednesday born men in the front going east after giving obeisance to the Buddha, the Law and the Order of Monks as well as the Guardian Gods on 29 August 1787 at 7.00 am from the city.

- (2) The Victorious Army shall camp at Aung Myay Lawka.
- (3) Athi Wun - Officer of Common Folks, shall also lead the army going by Chiengmai route on the given auspicious time.
- (4) Nga Aung San, Headman, Aung Chan Tha village, Twin Thin Taik, shall join the forces led by Crown Prince.
- (5) Ayut Wun - Officer to keep Lepers in Segregation, shall take charge of Thet Hnan Wai, son of Yakhine Myo Thagyi - Arakan Town Headman, and Chay Yin Daw Mye - Valet.
- (6) Appoint the following Headmen in places mentioned against their names.

Nga Myat Baw	Pe Daung village, Shwe Yin Mar Tract, Mahadan Taik
Nga Hkwe	Me Naw village, Shwe Yin Mar Tract, Mahadan Taik
Nga O Li	Taw Chaung U village, Shwe Yin Mar Tract, Mahadan Taik
Nga Shan	Lake Ya Kon village, Taung Dwin Gyi Township
Nga Min	Mi Pauk village, Taloke Township

- (7) Nga Kan Pay and Nga Pe, Myo Gaing - Town Chiefs, Henzada, talked sedition; execute Nga Kan Pay and exile Nga Pe to areas of deep forest.

This Order was passed on 11 August 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

11 August 1787

Order: Nga Kan Pay shall live; exile him to areas of deep forest.

This Order was passed on 11 August 1787 and proclaimed by Kyaw Zwa Nawyatha.

12 August 1787

Order: The elephant captured by Danet Pala men at Myit Chay, Kale, shall be brought non-stop on barge from Pagan to capital under supervision of Pagan Myo Wun - Pagan Town Officer.

This Order was passed on 12 August 1787 and proclaimed by Zayya Nawyatha, Liaison Officer.

13 August 1787

Order:(1) No Commander, Garrison Officer and their men are allowed to parade their forces playing the military band in the city.

(2) Fighting men should come only in groups ten to twenty each and meet at either east or west of Yon Daw - Civil Court, for target practice, etc. and they shall leave only by the Kon Maw gate.

This Order was passed on 13 August 1787 and proclaimed by Zayya Nawyatha, Liaison Officer.

13 August 1787

Order:(1) Send instructions that Nay Myo Kyaw Htin Thinkhaya shall take the command of Mong Nai and Myay Lat (Cis-Salween area) forces from Nawyatha Kyaw Gaung.

(2) (Nay Myo Kyaw Htin Thinkhaya)shall use his own discretion to enlist the help of local chiefs whenever necessary.

This Order was passed on 13 August 1787.

13 August 1787

Order:(1) Myaung Ma Daw - Royal Main Canal, shall take all the water necessary for the royal reservoirs and royal lands from Aung Pinle Lake and other canals, viz. Myaung Taya Myaung, Ohn Dabin Myaung and Yay Laung

Myaung shall wait their turn until the royal reservoirs and royal lands have enough supply.

(2) When the said canals start taking their quota, reference should be made to old roads.

(3) Banks of Myaung Ma Daw - Royal Main Canal, should be in good repair at all time.

This Order was passed on 13 August 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

14 August 1787

Order:(1) A prince who has a town as his fief or a prince who is now a Myin Hmu - Commander of Horses, and if he is fit for an active service, he should join the forces marching under the supreme command of Crown Prince.

(2) The following men living in Tha Hpan village, Badon Township, shall join the forces of Sithu Yanda Mait, Senior Clerk to Crown Prince.

Nga Ya
Nga Yar
Nga Kyaw Zan
Nga Nyo Gyi
Nga Kya
Nga Pwa
Nga Sa Hla
Nga Hlay
Nga Chin
Nga San
Nga San U
Nga Pauk
Nga Kauk
Nga Tone
Nga Myat Baw

(3) The following men shall join the forces of Athi Wun - Officer of Common Folks.

Saw Naung Maing, Lord Candapuri, Royal Valet
Saw Sai, Lord Mong Long, Royal Valet
Tauk Hke, brother of Lord Mong Nyon.

(4) Mi Le Ywe and Mi Le Nu, Ladies of Hpaung Daw Yet and Baya Htu

villages shall collect dues in Kyauk Ta Lon Toll Gate.

This Order was passed on 14 August 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

14 August 1787

Order: (1) Nay Myo Thiri Nawyatha is appointed Myo Wun - Town Officer, in Bhamo and Kaungton.

(2) Daywa Nawyatha and Sithu Nanda Kyaw Zwa are appointed Sitke - Regimental Officers; Letwe Kyaw Hkaung and Kyaw Htin Thu Yan are appointed Nagan - Liaison Officers; Shwe Daung Yaza and Thiri Yan Chi are appointed Myo Sayay - Town Constables, (also in Bhamo and Kaungton).

(3) If there are too many people employed in the defenses of Bhamo and Kaungton, reduce their number ; consider the size of the area to defend so that the number of armed men there would be neither too much nor too little.

(4) Lin Zin (Vienthang) gunners of Khin U shall serve Khin U Bo.

(5) Half of Crown Prince gunners shall join the Cheingmai campaign.

(6) Except Myay Nan gunners, Shay Wun Gyin gunners and Nauk Wun Gyin gunners, the remainder of the Shwe Nan Daw gunners shall join (the Chiengmai campaign).

This Order was passed on 14 August 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

15 August 1787

Order: Anauk Wun - Officer of West Palace, shall collect dues as before from markets and trade depots in west and south of the city.

This Order was passed on 15 August 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

18 August 1787

An Order had been passed that Myo Wun - Town Officer, Sitke - Regimental Officer, and Myo Thagyi - Town Headman, in Thandwe (Sandoway) shall administer Thandwe Taung Zin Hkun Kha Kha Yaing - Thandwe and Seven Districts along the (Yoma) Range, as administered during the time of King Tabin Shwe Hti (1530-1551). On the contrary, Myo Wun - Town Officer, Sitke - Regimental Officer, Nagan - Liaison Officer, of Yanbye (Ramree) claimed that Myo Chaung, Mara Sein, Tha But Chine, Wa Gyun and Yin Ka Htein are in their jurisdiction. (Officers of) Pa Thein (Bassein) on the other hand claimed that Wa Chaung and Thalu Kin are of their charge. Ten guards in Thandwe (Sandoway) together with their leader Lak Kaung Bo and Nagan were killed by Nga Thet, Nga Ye San and Andrew. Seizing the wives and children of these guards, the criminals had escaped and they are now reported to be taking refuge in Nga San Ta Paw village in Pa Thein (Bassein) district. Another group of criminals consisting of Lamaing - Royal Land Cultivators, led by Harry are now taking refuge in Ton San village in Yay Gin district.

Order: (1) Thandwe (Sandoway) is given jurisdiction over Myo Chaung, Mara Sein, Tha But Chine, Wa Gyun, Yin Ka Htein, Wa Chaung and Thalu Kin.

(2) Pa Thein (Bassein) and Yay Gin officers shall allow Thandwe (Sandoway) officers to come and capture the criminals they want in their areas.

(3) When the criminals are arrested, send them to capital.

(4) Repair old religious edifices in Thandwe (Sandoway) area.

- (5) Give letters of appointment to Nga Ramathu as Town Headman of Thandwe (Sandoway) and Nga San Pa as Village Headman of Tha Day village.
- (6) Nga Shwe Ei is appointed Headman in West Thayet Pin village, Hinthada (Henzada) district.
- (7) Nga San Me is appointed Headman in Duya village, Hinthada (Henzada) district.

This Order was passed on 18 August 1797 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

19 August 1787

- Order:(1) Nay Myo Thin Hkaya shall lead a force of
- 31,275 men comprising
 - 14,169 horsemen armed with guns from Martaban
 - 3,000 armed men from Martaban
 - 250 guards of Martaban and
 - 13,856 horsemen armed with guns from Bait (Mergui)
 - and Dawe (Tavoy) under Maha Thiri Thihathu
 - and he shall march by Bi Lauk Da Yaik route to capture the Thai city.
- (2) Copy the list of forces from the archives in the Interior.
 - (3) Maha Thiri Thihathu shall remain at Tavoy and collect provisions to be sent after the advancing forces.
 - (4) Nay Myo Thinkaya shall made his own choice of man to guard Martaban.
 - (5) Min Gyi Maha Min Gaung, Min Gyi Nanda Kyaw Htin, Min and Hla Sithu/ Nga Shwe shall return to capital each with a few followers only.

(6) Horsemen who have been given titles shall serve directly under Nay Myo Thinkkaya whether they have been so assigned or not.

(7) Letya Thiha Thingyan shall march by Yun Za Lin and Ze Me route with the following forces :

10,953	armed men
3,000	men with flintlocks
1,000	men with muzzleloaders
500	horsemen
240	Lin Zin (Viengchang) men of Crown Prince
50	Khin U volunteers
Total	<u>15,743</u> men

These forces are to be used in suppressing rebels led by Kawila Nga Se Gyaw who is receiving help from Thailand and active in 57 districts of Chiangmai.

(8) Copy the list of forces from the archives in the Interior.

(9) Nay Myo Sithu, Myo Wun - Town Officer, shall check the boundary of Nanda Wun garden.

This Order was passed on 19 August 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

21 August 1787

Order:(1) Prepare everything necessary to begin the Boat Festival on 3 September 1787 at 6.30 am as prescribed by learned astrologers.

(2) As people have taken care to keep five promises of restraint during the Buddhist Lent, so they should continue to keep the said promises after the Lent too; Myo Wun - Town Officer, and Myo Sayay - Town Constable, shall go with the town crier to announce the Order at all the crowded places of the city that the Five

Promises should also be kept even after the Buddhist Lent that terminates on 7 August 1787.

(3) Eight families of

Nga Nathiya
Nga Hara
Nga Sama
Nga Mali
Nga Sali
Nga Pawutsa
Nga Athunali and
Nga Kawlima

with Nga Nathiya as leader, brought from Arakan, shall work as caretakers of the Maha Muni image and temple; Myo Wun - Town Officer, shall give them suitable living quarters.

(4) From the group of Talaings sent from Myin Wun - Horse Officer, let five families serve Yan Gaung Nin royal elephant and another five Yamethin royal elephants.

This Order was passed on 21 August 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

24 August 1787

Order: Paungde town is held responsible to supply arms, ammunitions and transport facilities to troops under Min Gyi Kyaw Htin marching by Martaban route.

This Order was passed on 22 August 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards. It was proclaimed again on 24 August 1787.

25 August 1787

Order:(1) Maha Zayyathuya shall make a list of towns that could not fulfill the requirement to send armed men.

(2) Execute the responsible persons who failed to send the required men.

(3) Give two cow elephants to Maha Zayya Thuya.

This Order was passed on 25 August 1787 and proclaimed by Kyaw Zwa Nawyatha,

Liaison Officer.

25 August 1787

Order:(1) Maha Zayya Thuya is given more insignias of rank and status.

(2) Recall the gunners now at Kyaing Thi.

This Order was passed on 25 August 1787 and proclaimed by Kyaw Zwa Nawyatha,
Liaison Officer.

26 August 1787

Order: Get any suitable men in boat service to execute Khin U Bo Letya
Thiha Thingyan.

This Order was passed on 26 August 1787 and proclaimed by Kyaw Zwa Nawyatha,
Liaison Officer.

28 August 1787

Order:(1) Give the list in detail of troopers who march with Maha Zayya Thuya
via Chiengmai route.

(2) Give the accounts as to how much was received from exacting Ks 3
from each household and how the money has been spent (in the Thai
campaign).

(3) Give some more insignias to Kyaw Htin Nanda Sithu.

(4) Give enough arms and ammunitions to Min Gyi Kyaw Htin for his
campaign.

(5) Rangoon shall supply steel.

(6) Than Khyak Wun - Officer of Iron Casting, shall ask Athi Wun -
Officer of Common Folks, to commandeer any men he wants.

This Order was passed on 28 August 1787 and proclaimed by Kyaw Zwa Nawyatha,
Liaison Officer.

29 August 1787

Order: Funeral rites, usually done at the death of a courtier of Sane
Status, i.e. having a seat in No.3 group in Audience Hall, are

allowed to be used in the funeral of Sithu Kyaw Htin, Shwe Daik
Wun - Treasury Officer.

This Order was passed on 29 August 1787 and proclaimed by Liaison Officer -
cum - Chief of Black Beret Guards.

29 August 1787

Order: Badon Gunners formerly under Min Hla Kyaw Zwa and Min Hla Kyaw
Htin and another Badon Gunners formerly under Letya Win Hmu shall
not join the marching troops; they shall remain in the city
defences.

This Order was passed in the evening on 29 August 1787 and proclaimed by
Liaison Officer - cum - Chief of Black Beret Guards.

31 August 1787

Order: (1) Prepare the Pageant for a Royal Visit to Nanda Wun Garden on 3
September 1787.

(2) Send the boat group that went to Martaban with Myin Wun - Officer
of Horses, to capital as quickly as possible.

This Order was passed in the evening on 31 August 1787 and proclaimed by
Liaison Officer - cum - Chief of Black Beret Guards.

1 September 1787

Order: Boats of ministers, etc. with men supplied by Myo Wun - Town
Officer, shall participate in the Boat Festival to be held on 3
September 1787 and where the Royal Presence is expected.

This Order was passed on 1 September 1787 and proclaimed by Kyaw Zwa Nawyatha.

1 September 1787

Order: (1) Insignias of rank given to Min Hla Kyaw Zwa and Min Hla Kyaw Htin
are confirmed.

(2) Min Hla Kyaw Zwa and Min Hla Kyaw Htin are to take charge of the
Badon Gunners as before.

- (3) Min Hla Kyaw Zwa's group shall spend the night in Letwe Win - North Quarter of Palace, and Min Hla Kyaw Htin's group in Shay Win - East Quarter of Palace.

- (4) Letya Dipa Kyaw Thu, Pate Taw Chief of Archers, shall take charge of Shwe Lay Zu - All Golden Bow Groups.

This Order was passed on 1 September 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

1 September 1787

Order:(1) Get the Pavilions of Reception be ready at Nanda Wun Garden for the Royal Visit there on 3 September 1787.

- (2) Get the Royal Sampan with four tug boats to tow it ready for conveyance.

- (3) Taung Daway, Myauk Daway, Mingala Thay Nat - South Tavoy, North Tavoy, and Mingala Gunners, shall accompany as guards in the coming Royal Procession.

- (4) Send more plants from the Interior to the garden.

This Order was passed in the evening on 1 September 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

2 September 1787

Order:(1) A prince who has a town as his fief or a minister who has been given the permission to use an umbrella, shall use an umbrella of 7.5 feet / 2.286 metres handle with a special attendant for it.

- (2) Any other person who has no such permission shall use a knid of cover without handle.

- (3) Dismiss the Sawbwa of Bhamo on reason that he is not a descendent of the line of chiefs there; appoint a Myo Wun - Town Officer, instead of Sawbwa.

- (4) Ex-Sawbwa shall not repay the money that he had taken for

administrative purposes.

- (5) Taxes and dues in Bhamo shall be collected
by Town Officer from now.

This Order was passed on 2 September 1787 and proclaimed by
Liaison Officer - cum - Chief of Black Beret Guards.

2 September 1787

Order: Prince Sagaing, grandchild of the King, shall follow
the Royal Entourage to the Nanda Wun Garden, in his
own barge A Le Nan Daw Hpaung complete with tugboats.

This Order was passed on 2 September 1787.

5 September 1787

Order:(1) Move the Water Festival Palace and Zaung Galaw
Pavilion to Nanda Wun Garden and add them to the
pavilion which has already been built there on its
northern side.

(2) Dug a well close to that pavilion.

(3) Send money immediately to Rangoon and Bassein so that
Maha Thiha Thuya could buy guns; submit the accounts
in connection with gun purchase.

This Order was passed on 5 September 1787 and proclaimed by
Kyaw Zwa Nawyatha, Liaison Officer.

6 September 1787

Order: Send U Paw Pyaung Mun Nagawaya, White Elephant, to
an island.

This Order was passed on 6 September 1787 and proclaimed by
Liaison Officer - cum - Chief of Black Beret Guards.

8 September 1787

Order: Permission granted to Lord Yindaw to gilt the whole

edifice from top to bottom of a cave-like temple that he had repaired in Yindaw, on behalf of the King.

This Order was passed on 8 September 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

9 September 1787

Order:(1) As Maha Thihathuya had pleaded on their behalf, those Town Headmen who failed to send armed men and war provisions as stipulated shall be pardoned but they must join the expedition in the vanguard marching via Chiengmai.

(2) Grow in Nanda Wun Garden trees and plants that the palace gardens have no special interest to grow in them.

This Order was passed in the evening on 9 September 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

12 September 1787

Order:(1) Start the Lamps Festival on 16 September 1787.

(2) Check all vehicles, carriages, riding horses, riding elephants, boats, steamers to know whether they are in good conditions for continued use or not; check also stock in granaries and stores.

(3) Start the elephant dance on 19 September 1787.

(4) Light the lamps along the streets leading to various pagodas on 25, 26 and 27 September 1787.

(5) Light the pyramid of lamps in the West Palace on 1 October 1787.

(6) Because it is a war time, connive Shan State Chiefs,

etc. for absence at the annual Kowtow by the end of Buddhist Lent.

- (7) Princes, ministers and all other officers shall come to Kowtow as usual by the end of Buddhist Lent.
- (8) Execute Nga Ta Loke and Mi Naw (wife of Min Hla Kyaw Zwa, Thaye Wun - Officer of Brave Gunners) for adultery; leave their dead bodies naked in the cemetery.

This Order was passed on 12 September 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

Note : See also ROB 13 September 1787 and 15 September 1787 about this case of adultery.

13 September 1787

Order: Put Mi Naw among workers at Htaung Chint - Rice Milling Service, Nga Ta Loke among workers collecting elephant fodder and tattoo 'immoral' across the chest of Nga Ta Loke's father and use him also as a manual labourer.

This Order was passed on 13 September 1787 and proclaimed by Kyaw Zwa Nawayatha.

14 September 1787

Order:(1) Being prescribed as an auspicious time, at 2.40 pm on 15 September 1787, Pwe Daw Chet Thwe Thauk Lat - A Middle Sized Group (? An Intermediate Group) of Cooks in Royal Kitchen, shall be organized with the following 31 men.

Nga Aung Chan
Nga Hpyaw
Nga Tha Dun Aung

Thada Bandu
 Nga Kyaw San
 Nga Myat Tha Gyi
 Nga Tha San
 Nga O Le
 Nga Khway
 Nga Thaya
 Nga Tha Aung
 Nga Pyit Taw
 Nga Nyein
 Nga Nge
 Nga Myat Htwe
 Nga Thu
 Zay Tu Thu
 Zay Tu Tha
 Nga Shwe Ko
 Nga Aung Tun
 Nga Kyaw Htin
 Nga Saw Bwa
 Nga Kya
 Nga Shwe In
 Nga Aung Pu
 Nga Tun Tha Aung
 Nga Pyi Tun
 Nga Wet
 Nga Po Si
 Nga Hpe
 Nga Myat Tha

Among them, made Nga Aung Chan leader. Take these people as equals with other groups of the Interior. Take a list of their family members including such details as to their sex, age and the day when each of them was born.

- (2) Organize the following 16 as Tan Saunt Hta Min Gyet - Cooks waiting in Barrecks (as Reserves), and put them under Za Daw Ge - King's Steward.

Nga Pan
 Nga Nyo
 Nga Su
 Nga Myat San
 Nga Nyo Tha Le
 Nga Myat Tha
 Nga Titaung
 Nga Myat Tun

Nga Nyo
Nga Kyike
Nga Nyo
Nga Mali
Nga Shwe Lu
Nga Han Su
Nga Htaw
Nga Tako

This Order was passed on 14 September 1787 and proclaimed by Nay Myo Thin Gyan,
Liaison Officer - cum - Chief of Black Beret Guards.

14 September 1787

Order:(1) Repair Mi Nay Ain - Maternity Ward, in West Palace.

(2) Repair Zaung Kalaw embankment and canal leading from Zaung Kalaw to
city moat.

This Order was passed on 14 September 1787 and proclaimed by Liaison Officer -
cum - Chief of Black Beret Guards.

15 September 1787

Order:(1) Nga Shwe Yi shall take charge of cultivating Royal Lands in the
environ of Shwebo; he shall have his own choice of workers under him
and he shall submit the list of these workers.

(2) Keep Nga Ta Yoke in custody until further notice.

(3) Bring his parents to the capital immediately.

This Order was passed on 15 September 1787 and proclaimed by Kyaw Zwa Nawyatha.

15 September 1787

Weirs and canals in Ko Kha Yaing (Kyaukse Area) in the south are of great
economic importance. Their maintenance is given first consideration.

Order: Kyaukse Wun - Kyaukse Officer, Kyaukse Sayay - Kyaukse Clerk, shall
carry out their duties with most stringency and they shall have the
right to compel anyone, even those in the service of queens, princes,
princesses and ministers, to work in the weirs and canals.

This Order was passed in the evening on 15 September 1787 and proclaimed by
Kyaw Zwa Nawyatha, Liaison Officer.

15 September 1787

Order: Organize the following twenty four into Ain Shay Pwe Chet Thway
Thauk - A Group of Cooks in the Service of Crown Prince, with Daywa
Thuyan as chief among them.

Daywa Thuyan
Daywa Tha Hla
Nga Shwe San
Nga Me
Nga Tha Htway
Nga Nyun
Nga Shwe Tun
Nga Pu
Nga Pike
Nga Chin
Nga Kala
Nga Hmway
Nga Nyein
Nga Poke
Nga Toke
Nga Kaung
Nga Thu
Nga Myat
Nga Pan Nyo
Nga Toe
Nga San
Nga Shwe Yaung
Nga Auk
Nga Tha Khway

This Order was passed on 15 September 1787 and proclaimed by Liaison Officer -
cum - Chief of Black Beret Guards.

17 September 1787

Order:(1) Select suitable person from the Eight Member Group of Brahmins to
to conduct the annual offerings to Candi Devi.

(2) As per recommendations made by Lord Hlaing, Karens of southern
villages like Dabyee and Kya Thaung shall be subjected in
allocation of their works, not to Ngwe Hkun Hmu - Silver Revenue
Officer, and Ngwe Hkun Sayay - Silver Revenue Clerk, but only to
Lord Hlaing.

This Order was passed on 17 September 1787 and proclaimed by Kyaw Zwa Nawyatha,

Liaison Officer.

21 September 1787

Order:(1) Put Min Hla Sithu in custody.

(2) Send horsemen and gunners from Martaban noted for their distinguished services.

This Order was passed in the evening on 21 September 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

21 September 1787

Order: Cultivate all available land to produce all possible kinds of crop.

This Order was passed on 21 September 1787 and proclaimed by Kyaw Zwa Nawyatha.

22 September 1787

Order: Nay Myo Gonna Kyaw Thu is noted for his devoted service; his relatives

Nga Nu
Nga Ya
Mi Hla
Mi Taw
Nga Pwint Gyaw
Nga Aung Hpyu
Teja
Wunna
Nga Tha No and 5
Nga O Li and 3
Nga Htin
Nga Hmwe Aung
Mi Nyein and
Me Thu

altogether form 17 families. Transfer all these members from their original unit registers to registers of service men directly under Nay Myo Gonna Kyaw Thu.

This Order was passed on 22 September 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

23 September 1787

Order:(1) Shwe Myin Mi Sayadaw shall continue living in his former residence

and lay people living in the premises where he lives, shall evacuate the premises.

- (2) Nga Myat San as recommended by ministers, is appointed headman in Htilin in place of Nga Shwe Myat from whom former order of appointment shall be taken back.

This Order was passed on 23 September 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

Note : See ROB 11 October 1787 for further reference to Shwe Myin Mi Sayadaw.

24 September 1787

Myaung Ma Daw - Main Canal, taking water from Kyun Hla weir is too narrow and as a result Aung Pinle Lake does not receive sufficient water. The canal should be wider.

Order: Increase the width of Myaung Ma Daw to 3 ta (31.5 feet / 9.6012 metres) using the work gangs as usual from the villages of

Da Byaik
Hnget Kyee Theik
Kin Done
Let Pan
Mon Daw
Myo Thit
Net Hkyint
Nyaung Ni Bin
Ohn Gyaw
Ohn Kyun
Pe
Pyin U
Shwe Sayan
Sin Gaung
Wet Wun
Ye Kyaung
Yet Mann
Yet Tha and
Zayit Pin.

This Order was passed on 24 September 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

24 September 1787

Maha Zayya Thuya, Commander of Troops marching via Chiengmai route had exempted

from military service Pan Daw Loke - Workers on Flowers, A Thant Kine - Workers of Water Closet, A Thone Taik - Workers of Stores, Htan Zin Htan - Palanquin Bearers (who are mostly Pathi / Muslims) on a request by Anauk Wun - Officer of West Palace.

Order: Exemption from military service as granted by Maha Zaya Thuya is confirmed.

This Order was passed in the evening on 25 September 1787 and proclaimed by Kyaw Zwa Nawyatha.

29 September 1787

Order: Put shackles to the feet of La Maing Wun - Officer of Royal Lands, and Taung Bet Taik Wun - Officer of South Division.

This Order was passed on 29 September 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

29 September 1787

Order: Put Mahadan Taik Wun - Officer of Mahadan Division, under custody.

This Order was passed on 29 September 1787 and Kyaw Zwa Nawyatha, Liaison Officer.

30 September 1787

Order: Mahadan Taik Wun - Officer of Mahadan Division, is pardoned; release him from captivity.

This Order was passed on 30 September 1787 and proclaimed by Kyaw Zwa Nawyatha.

2 October 1787

Order:(1) Instruct Min Gyi Kyaw Htin (a) that he should let Sanda Way Thaw to take charge of Martaban and (b) that Pyan Chi Thuya, ~~former~~ Officer of Tavoy should

be dismissed from his office.

(2) Maha Thiri Thiha Thuya shall take charge of Tavoy, Mergui and Tanessarim.

(3) Check all armed men sent on 1785 and 1786 from Martaban and Tavoy; put them under the charge of Ye Gaung Kyaw Htin, Yan Gyaw Ye Gaung and Daywa Gamini; and send them to join the forces under Min Gyi Kyaw Htin.

This Order was passed on 2 October 1787 and proclaimed by Kyaw Zwa Nawyatha.

3 October 1787

Order: Since the Buddhist Lent was over, Buddhist missionaries now at Ramree in Arakan should come back; submit the list of monks who would go there in their place.

This Order was passed on 3 October 1781 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

9 October 1787

Vinaya Pitaka is the most important work for the whole organization of monks and a Order of 1784 requires all monks to study it and to appear in an examination on Vinaya. It seems that this Order has been more or less ignored.

Order:(1) Start the religious examinations on 15 October 1787 with Thai monks as the first batch of candidates of the Vinaya examination.

(2) A novice, after having completed two years as a novice, shall be able to say what things he should not do if he wants to remain a novice.

(3) Religious examination shall be held under the supervision of Mahadan Wun - Officer of Religious Affairs, and one Than Daw Sint - Herald.

(4) For having failed in that examination, a monk or a novice shall be made an ordinary man or boy and he shall be given a tattoo mark on

his ribs as being a discard from monkhood or novicehood.

(5) Punish the master when his pupil fails in the examination.

This Order was passed on 9 October 1787 and proclaimed by Kyaw Zwa Nawyatha.

9 October 1787

Order: Men working for Taung Bet Taik Wun - Officer of South Division, and La Maing Wun - Officer of Royal Lands, could have been those exempted from military service (early) in 1787; check it.

This Order was passed on 9 October 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

10 October 1787

Order: Finish the barracks aligned south within the West City Wall, as quickly as possible.

This Order was passed on 10 October 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

11 October 1787

Order:(1) King's aunt shall build a resident house with Sakyaw Nga Sint - Four-sided Roof in Five Tiers, Badin Shwe Hti - Gilt Windows, Hlay Ga Nga Zin - Five Stairways, and Amo Ingaday - Tiles for Roofing.

(2) In making planks using saw, give priority to making planks for the construction of monasteries by Chief Queen and Middle Queen.

This Order was passed on October 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

11 October 1787

Shwe Myin Mi (Sayadaw) has been unable to say certain points in the Vinaya which a monk should know well and on this reason alone, he should not remain a monk.

Order: Shwe Myin Mi (Sayadaw) shall leave monkhood; put tattoo marks on his

ribs to show that he is a failure as a mnok.

This Order was passed in the evening on 11 October 1787.

Note : See ROB 28 September 1787 also.

12 October 1787

Order: Gine Dauk - Local Leader, and Gine Ok - Area Leader, among monks shall have to come and sit for the religious examination on Vinaya at the capital city; Central Leaders have to carry out this Order with diligence.

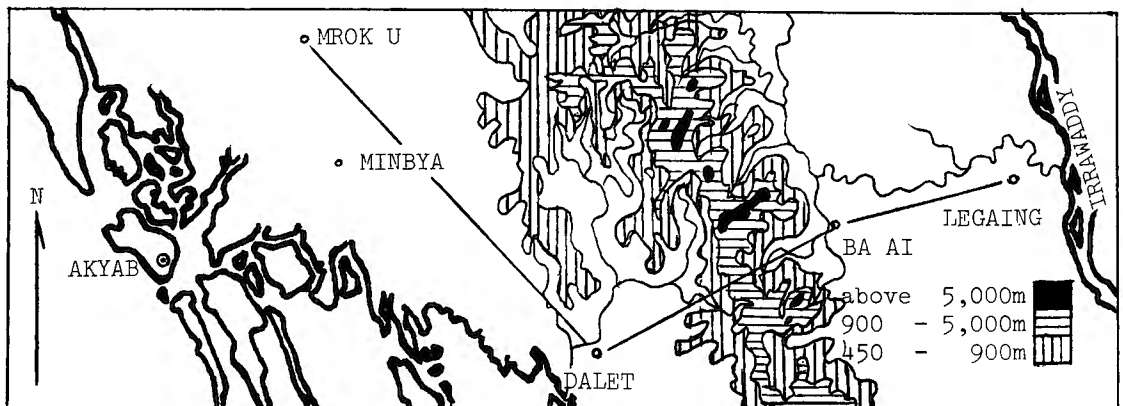
This Order was passed on 12 October 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

4 October 1787

Order:(1) Since Arakan becomes part of the Kingdom, the people of Arakan should not continue using their former seals and coins; they shall use new one with new symbols, etc.

(2) It has been reported that there formerly was a route from Mrok U to Ba Ai; use again this Ba Ai route and keep it in good repairs; Mrok U officers shall take the responsible to keep this road open down to Dalet and Thandwe (Sandoway) officers from Dalet to Ba Ai.

(3) Thandwe (Sandoway) jurisdiction goes as far as the Aye (Dalet)



Sketch to show an Approximate Direction of Dalet Ba Ai route across the Arakan Range; rough terrain covers less than 20km

stream in the north; beyond it is Mrok U area.

This Order is given to both authorities at Mrok U and Thandwe. It was passed on 14 October 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

Note : For boundary demarcations between Mrok U, Thandwe on the Arakan side and Salin beyond the Arakan Range in the east, see ROB 26 November 1787 and 14 December 1787.

15 October 1787

Order: Nga Myat Tha and Nga U shall go free.

This Order was passed on 15 October 1787 and proclaimed by Kyaw Zwa Nawyatha.

Note : ROB 29 September 1787 mentions that La Maing Wun and Taung Bet Taik Wun were held in custody. Probably Nga Myat Tha and Nga U were these two officers.

15 October 1787

Order:(1) Paddy produces by La Maing Su Tha - Royal Land Cultivators Group, kept in Salin granaries shall be brought to capital by Kyi Wun - Granaries Officer, after it has been moved from granaries to river port by Salin men.

(2) Maha Min Hla Min Gaung had incurred a debt while he was recruiting men for the fighting forces in Nga Soe village tract and he had the money taken on loan from Princess Htandabin; Nga Soe village tract people shall repay this debt.

(3) Men who came from Martaban with Taung Bet Taik Wun - Officer of South Division, and La Maing Wun - Officer of Royal Lands, had not been enlisted in the register of their native places nor were they in the list of 1787 fighting forces; trace their origin.

This Order was passed on 15 October 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

Note : ROB 9 October 1787 was passed to check the origin of the men with Taung Bet Taik Wun and La Maing Wun and although it is mentioned here that

they came from Martaban, it is not unlikely that they were from many places including Martaban. Another mention of Nga Soe village tract debt is given in ROB 7 November 1787.

16 October 1787

Order: (1) Exile Mi Ya, Mi Toke and Nga Myo to Gangaw as they are found to be dishonest in business transactions; and exile Nga Po and Nga Nwe to Kalaw as they are found using or making silver below the standard of using that metal as currency.

(2) Cane Nga Sit and Gonna.

(3) Select one from the descendants of Thiri Uttama Kyaw Htin for Myedu Town Headman.

(4) On the death of Nga Myat Htwe, Headman of Nyaung Bin Village in Nga Soe village tract, his brother Nga Myat Shun applied for succession as Nga Myat Htwe had no son to succeed him; check the list showing the line of chiefs in Nga Soe village tract before an appointment is made.

This Order was passed on 16 October 1787 and proclaimed by Nay Myo Thin Gyan, Liaison Officer - cum - Chief of Black Beret Guards.

17 October 1787

The Buddha's Religion is like a big tree. The heartwood or duraman is the way to Nirvana. The sapwood or alburnum is the wisdom. The bark is a certain stage in the control of mind. The scaly part of bark is the promise to keep away from sins, etc. The branches and leaves are the support given to people who devoted their time to religion. It is not correct that monks should remain doing nothing except keeping away from sins and enjoying free food, etc. They are supposed to study and practice the Religion. As mentioned above, free food, etc. is the branches and leaves of the big tree. The monks should go ahead to enjoy the scaly bark. That is the study and observation of the Vinaya. When

monks observe the Vinaya well, it would do good to both men who supported the Religion and monks who formed part of the Religion. The King on the other hand could punish those so-called monks.

Order:(1) Start religious examinations on 25 October 1787.

(2) Mahadan Wun - Officer of Religious Affairs, shall make a list of candidates in these examinations and submit the list.

(3) The examinations shall continue until (18) July 1788 and failures shall be punished as prescribed.

(4) Shwe Myin Mi Sayadaw is set free; he is allowed to go wherever he likes.

This Order was passed on 17 October 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

20 October 1787

Order:(1) Display the Kathina robes for royal inspection on 24 October 1787.

(2) Hold a festival at Sin Gyo Shwe Gu in the evening on 24 October 1787.

(3) Send the Kathina robes together with other offerings to monasteries on 25 October 1787.

(4) Offerings shall include Matho Thingan - a monk's robe made all at once.

This Order was passed on 20 October 1787 and proclaimed by Kyaw Zwa Nawyatha.

20 October 1787

Order: Give insignias of rank to Sawbwa of Monhyin.

This Order was passed on 20 October 1787 and proclaimed by Kyaw Zwa Nawyatha.

20 October 1787

Order:(1) Put Nga Pyay, Thief, in shackles and send him with the fighting forces marching under a minister by Chiengmai route; let him fight with the vanguards.

(2) Cindamani is appointed Interpreter in Rangoon.

This Order was passed in the evening on 20 October 1787 and proclaimed by Kyaw Zwa Nawyatha.

24 October 1787

Order:(1) Thiri Yaza Nanthu is appointed Shwe Daik Soe - Treasury Officer.

(2) As Nga Wah, Headman of Maung Daung village failed to do his duty in recruiting men for fighting forces (early in) 1787, he shall be replaced by Nga Pwint Su in his office.

This Order was passed on 24 October 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

24 October 1787

Order:(1) Give letters of instruction to be taken to Hsenwi and let those men from Hsenwi Sawbwa return to Hsenwi immediately.

(2) Chinese envoys who are waiting at Nyaung Maw Kīn in Hsenwi for orders from capital shall proceed to capital.

This Order was passed on 24 October 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

26 October 1787

Order: Nga Kan Pay who had been exiled to forest is pardoned; call him back to capital.

This Order was passed on 26 October 1787 and proclaimed by
Liaison Officer - cum - Chief of Black Beret Guards.

Note : ROB 11 August 1787 gave him a death sentence though
another Order of the same date commuted the death for an
exile.

28 October 1787

Order:(1) Religious examinations shall be held daily from
28 October 1787 onward at Thudama Zayat; start the
examination with candidates in this order :

Shin Āsabha
Shin Janinda (Magyi Daw)
U Pon (Yin Daw)
Shin Pañña (Taung Bilu)
U Kyaw Galay (Nga Ywa)
Shin Gandamā (Thit Cho)

(2) Mahadan Wun - Officer of Religious Affairs, shall
have the local leaders of monks invited to capital
to appear in these examinations.

(3) People coming to Mahamuni for praying shall not
enter the innermost enclosure; the place is reserved
for monks who had passed the examination.

This Order was passed in the evening on 27 October 1787 and
proclaimed by Kyaw Zwa Nawyatha.

28 October 1787

Order: Shwe Daung Ryan shall go to Bait (Mergui) to collect
property animate and inanimate left by his father
Theinga Nawyatha, Myo Wun - Town Officer, in Bait
(Mergui); Maha Thiri Thihathu in Daway (Tavoy) and
officers in Bate (Mergui) and Tanasserim shall **make**
no hinderence whatsoever while he is collecting his
father's property.

This Order was passed on 28 October 1787 and proclaimed by Liaison Officer -
cum - Chief of Black Beret Guards.

29 October 1787

Order: (1) Over 80 men under Nga Tha Det, Thein Zu Gaung - Head of Collected
Men, Nga Nu and Nga Tommy, shall serve Prince Kama.

(2) Nga Hmwe is appointed Headman in Kyone Tone village, Pathein
(Bassein) Township and Nga Tha Dun Byu is appointed Headman in
Kan Ni village, Pathein (Bassein) Township.

This Order was passed on 29 October 1787 and proclaimed by Kyaw Zwa Nawyatha,
Liaison Officer.

30 October 1787

Order: Made necessary preparations for a Royal Visit to Mahamuni on 2
November 1787.

This Order was passed on 30 October 1787 and proclaimed by Liaison Officer -
cum - Chief of Black Beret Guards.

31 October 1787

Order: Welu Thaya had arrived at Thonze (Hsum Hsai) with letters, etc.; let
him proceed immediately to the capital without stopping even at
night.

This Order was passed on 31 October 1787 and proclaimed by Kyawzwa Nawyatha,
Liaison Officer.

31 October 1787

Order: Myo Wun - Town Officer, and Twin Thin Wun Hkun Sayay - Judicial
Clerk of Twin Thin Division Officer, shall check all complaints
and pass them to Than Daw U Tin Sit - Officer to scrutinize
Complaints that are worthy of King's notice.

This Order was passed on 31 October 1787 and proclaimed by Kyaw Zwa Nawyatha,
Liaison Officer.

4 November 1787

Order: As Nga O, Sithu - Ward Chief, in Pagan, failed to do his duties (early) in 1787 when recruiting armed men, etc., he shall be dismissed from his office and he is required to return the money he had exacted from the people; Nga Paw Gyi is appointed in his place. This Order was passed on 4 November 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

4 November 1787

Order: Allow a certain style in the burial of the wife of Ex-Myo Wun, Sagaing.

This Order was passed on 4 November 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

5 November 1787

Order:(1) Gilt the whole pagoda inside the Yan Myo Aung Gate, repaired on behalf of the King by Taung Bet Myin Wun - Officer of South Horses.
(2) Nga Myat Tha Dun, Taing Gaung - Chief of Village Tract, in Kyauk Ba Daung, failed his duty in recruiting armed men; he is dismissed and he shall repay the money he had collected from the people if he had not used them all; Nga Pyo is appointed in his place.
(3) Interrogate Nga Myat Ya, Clerk of Anauk Hpet Taik and Nga Nyun, Town Headman, against the statement by Nga Ta, in Shay Yon - East Court.

This Order was passed on 5 November 1787 and proclaimed by Kyawzwa Nawyatha, Liaison Officer.

6 November 1787

Order:(1) Father of Nga Ta Loke is pardoned; he shall serve in the same group where he had served before.
(2) Nga Ta Loke shall have the tattoo mark saying that he is a criminal

and let him serve a term of imprisonment.

This Order was passed on 6 November 1787 and proclaimed by Liaison Officer cum - Chief of Black Beret Guards.

Note : Nga Ta Loke committed adultery with Mi Naw, wife of Min Hla Kyaw Zwa, Thaye Wun and both Nga Ta Loke and Mi Naw were sentenced to death by ROB 12 September 1787. ROB 13 September 1787 commuted execution for hard labour in work gangs. ROB 15 September 1787 was passed to put Nga Ta Loke in prison and to call his parents to the capital. ROB 6 November 1787 pardoned Nga Ta Loke's father and Nga Ta Loke's imprisonment was confirmed.

7 November 1787

Order:(1) A certain style is allowed to bury Shwe Daung Thiri, son of Thiri Uttama Zayya Thuya, Kyaukse Wun - Officer of Kyaukse.

(2) Maha Min Hla Min Gaung had incurred a debt while he was recruiting men for the fighting forces in Nga Soe village tract and he had the money taken on loan from Princess Htandabin; Nga Soe village tract people shall repay this debt.

This Order was passed on 7 November 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

Note : ROB 15 October 1787 had already given the decision on who should pay the debt which was originally taken by Maha Min Hla Min Gaung.

8 November 1787

Order: Chinese envoys who had been at Hsenwi with tributes from Mong Hse Suntu shall be received with hospitality.

This Order was passed on 8 November 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

8 November 1787

Order: There are certain cases when a hereditary chief at a village is removed for being unable to fulfill his duty in recruiting armed

men early in 1787 and his place has been given to another person by a letter of appointment by Athi Wun - Officer of Common Folks, and this appointment shall not be contested at any law court by the removed hereditary chief.

This Order was passed in 8 November 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

8 November 1787

Order:(1) Repair the gates in the west of the city.

(2) Kyaw Hkaung Pyan Htin and Nanda Way Thaw shall return to Martaban immediately.

(3) Exile to the remote places of four forests, Nga Tha Myat who raped his step-daughter aged eight years.

This Order was passed in the evening on 8 November 1787 and proclaimed by Liaison Officer - cum - Chief of Black Guards.

10 November 1787

Order:(1) All courtiers shall put on robes from to-day.

(2) All Karens from Martaban, male, female, adult and children alike shall wait (for inspection) in Nanda Wun garden.

This Order was passed on 10 November 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

10 November 1787

Order:(1) Put under custody Nga Min Aung for playing harp to entertain people outside the palace.

(2) Seize two harps called Kye Si Saung and Taung Dwin Saung from Nga Min Aung.

This Order was passed in the evening on 10 November 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

11 November 1787

Order:(1) Nga Min Aung is pardoned.

- (2) Seize all xylophones, harps and trumpets that have been decorated with glass mosaic and gilded, except in the residences of Crown Prince, Prince Sagu and Prince Kama.

This Order was passed on 11 November 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

13 November 1787

- Order:(1) Send instruments to Myo Wun - Town Officers, of Mrok U, Sandoway, Ranree and Man Aung that they should collect as tax one tenth of yearly produce in paddy from cultivators and keep them in granaries.
- (2) Send instructions to Rangoon, Bassein and Tavoy that no rice is to be exported.

This Order was passed on 13 November 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

13 November 1787

Order: A certain style is allowed to bury Nanda Yaza Thin Gyan, Lord Manle.

This Order was passed on 13 November 1787 and proclaimed by Liaison Officer cum - Chief of Black Beret Guards.

13 November 1787

- Order:(1) Execute Nga Shun Nge and Nga Shun Gyi, who are deserters, in such a way that people would remember it for a long time.

- (2) Cut open the chest of another deserter Nga Pyay, who is also a thief.

This Order was passed in the evening on 13 November 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

14 November 1787

- Order:(1) Collect a fine of Ks 150 from each person in the list made by Nanda Mait Kyaw Zwa, Clerk to Commander, of people who succeeded in evading military service early in 1787.

- (2) While the husband or son is away from home in active service, a wife or mother is driven out of a land she is cultivating. Perhaps the person who tries to eject her from the land has every right to do so. Nevertheless this person shall have to wait until the war is over.
- (3) In Myedu area, there are people who are listed as people under Kyi Wun - Officer of Granaries. But Myo Thagyi - Town Headman, of Myedu considers that he has a claim over them too and quite often he called upon them to serve him in various assignments or he exacted some dues from them. Myedu Myo Thagyi shall have no claim over these people listed to be under Kyi Wun. If he punishes them for not obeying him, he would be criminally liable.
- (4) Made offerings to Ganesa at Shwe Kun Ok on 24 November 1787.
- (5) Wild Elephant Catching Group shall begin their session of work after having ceremonial offerings made in Sin Kyone - Elephant Inclosure, to Guardian Deities of Elephants like Paramesvara, Ganesa, U Dain Min Saw, etc. on 25 November 1787.

This Order was passed on 14 November 1787 and proclaimed by Kyaw Zwa Nawyatha.

Liaison Officer.

15 November 1787

Order: Give the following officers some more insignias of rank.

Ainda Pyan Chi
Kyaw Zwa Thiri Nawyatha
Letwe Thiri Kyaw Htin
Nanda Mait Kyaw Htin
Nay Myo Nanda Kyaw
Shwe Daung Kyaw Thu
Shwe Daung Nanda Sithu
Shwe Nara Kyaw
Shwe Daung Pyan Kyaw
Shwe Daung Sithu
Shwe Daung Thein Hka Nawyatha
Shwe Daung Thiri Nawyatha
Shwe Daung Thuya Kyaw
Shwe Yaza Kyaw
Shwe Daung Zayya Kyaw Htin

Shwe Daung Zayya Nawyatha
Thiha Yaza Thin Gyan
Thiri Kyaw Zwa
Thiri Sithu Nawyatha and
Zayya Yanda Mait Kyaw Htin.

This Order was passed in the evening on 15 November 1787 and proclaimed by Kyaw Zwa Nawyatha.

16 November 1787

Order: Chinese (Envoys) shall go back when Shwe Daik Wun - Treasury Officer, has given them a suitable written reply to their claims.

This Order was passed in the evening on 16 November 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

18 November 1787

Order: Sithu Thiri Thin Gyan, Lord Yin Hke, shall build on behalf of the King a Zayat - Rest House, on the south outside the west wall of Aung Myay Lawka pagoda enclosure, in the same style as the Zayat - Rest House, built in the northern side outside the same wall.

This Order was passed on 18 November 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

19 November 1787

Order: (1) The reply letter to be given to Sin Ta Lo Ye Lon Hli Bo, Myo Wun Town Officer, Momein, is approved.

(2) Thiha Kyaw Hkaung and people from Momein, have the permission to go back to their places.

This Order was passed on 19 November 1787 and proclaimed by Kyaw Zwa Nawyatha.

21 November 1787

Order: Nga Kya Bi is appointed Kin Sayay -Clerk at Toll Gate, in place of Way Thaw Thaya.

This Order was passed on 21 November 1787 and proclaimed by Kyaw Zwa Nawyatha. Liaison Officer.

22 November 1787

Order:(1) Made everything ready for the Royal Visit to the ceremony of completing four monasteries at Aung Myay Lawka, Sagaing, on 5 February 1788.

- (2) Maha Min Hla Min Gaung shall have Wuntho instead of Kyun Zon as his fief.
- (3) Nga Saw Lon is appointed Leader of Hlut Say Lu Lin - Office Boys of Hluttaw, in place of Kama Theidi.
- (4) Nga No is appointed Headman in Nga Tha Yauk; Nga Net in Gwe Gyo, of Nga Tha Yauk area; Nga Myat Hpyu in Tain Hnyet Kon, of Nga Tha Yauk area. All these places are under the charge of Ngwe Hkun Wun - Silver Revenue Officer (Officer in charge of Silver Mining).

This Order was passed on 22 November 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

23 November 1787

Order:(1) Min Hla Sithu shall be responsible for the defense of Martaban.

- (2) Min Hla Sithu shall supply arms and ammunition and also provisions asked by Min Gyi Kyaw Htin who marched by Dah Yaik route.

This Order was passed on 23 November 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

23 November 1787

Order:(1) Nay Myo Uttama Thin Gyan shall go to Martaban immediately to take up the duty of Martaban defense; he shall obey orders of Min Gyi Kyaw Htin and supply

all he wants (in his campaign against Thais).

- (2) Min Hla Sithu and Nay Myo Kyaw Zwa shall return to the capital.

This Order was passed on 23 November 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

26 November 1787

Order:(1) Sithu Nanda Kyaw Htin is appointed Myo Wun - Town Officer; Shwe Daung Daywa Thu is appointed Sitke - Regimental Officer; Shwe Daung Thiha Thu is appointed Nagan - Liaison Officer; and Tuyin Shwe Daung is appointed Myo Sayay - Town Constable, in Ratanasingha (Shwebo).

- (2) Former officers of Ratanasingha shall return to the capital.

- (3) Salin area, according to 1783 record, extends from Saytoketaya and Ba Ai until it touches the land of Ma Be in the south; until it meets the land of Arakan (Mrok U and Thandwe areas) in the west; and up to the area under Laungshay in the north; but recently authorities of Thandwe claimed that (some western portion of this land) is theirs; Thandwe officers shall drop their claim and Salin officers shall have all the land mentioned to be under Salin in 1783 record.

- (4) Like Hkawe Hkun Daw Zet Lu - Silver Tax-payers, under Kyi Wun - Granaries Officer, Shwe Hkun Daw Zet Lu - Gold Tax-payers, under the same officer, shall pay one fixed amount from every group of four houses.

(5) The following twenty eight Manipuris under Waylu Zayya Kyaw Htin, Anauk Hpet Taik Wun - Officer of West Division, shall become servants of Myat Swa Dewi.

Nga Se
Shin Gale
Nga Pyu
Nga Poke Sauk
Nga San Da Yaw
Nga Pan Hke
Nga KYaw Htin
Nga Moniram
Nga Kun
Nga Nan Htaw Ser
Nga Myat Tha
Nga Yaung Gyi
Nga Khat Ti Pa
Nga Hauk Pa
Nga Lo So
Nga Sula Mani
Nga Murari
Nga Lu Ka Yan Pa
Nga Hse Pa
Nga Hkaw
Kyi Ta Yo
Nga Lut Pa
Nga Wun Hkine Pa
Nga Naw Ya Tun
Nga Seik Hti
Nga Mu Jia
Nga Ya and
Nga Seik Pi Poke

There are altogether twenty eight men and their families.

This Order was passed on 26 November 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

Note : For boundary demarcations between Mrok U, Thandwe on and the Arakan side/ Salin beyond the Arakan Range in the east, see ROB 4 October 1787 and 14 December 1787.

27 November 1787

Order: Made necessary preparation for a Royal Visit to

Sin Kyone - Elephant Inclosure, on 27 November 1787.

This Order was passed on 27 November 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

29 November 1787

Order: (1) Build a pavilion in Sagaing to be used when a Royal Visit is made on the occasion of dedication ceremony after the completion of four monasteries in Aung Myay Lawka pagoda precincts.

(2) The following princes are given their own residential quarters.

Prince Bassein
Prince Hlaing
Maung Shwe Up
Maung Ba Nyo
Maung Khan Gyaw
Maung Be Gyi
Maung Be Nge
Maung Shwe Lut
Maung Kyauk Hke
Maung Bike and
Maung Pyaw

(3) Kathe Myin Wun - Cassay Horse Officer, shall occupy the residence of former Ye Hlay Taik Wun - War Boat Officer.

(4) Twin Thin Wun - Officer of Interior Group, shall occupy the residence of former Twin Thin Wun.

(5) Gaung Gwe Headman shall exact the dues and revenues in Gaung Gwe, Taung Bet Taik - South Division; Ye Gyaw Group members shall have no share in these dues, etc.

(6) Nga Tha Hla, Headman, Auk Kin, Kyaw Zin Taik, and Nga Shwe U, Headman, Kin Mun Gyan, Kyaw Zin Taik, shall have the control over court fees, dues,

revenues, etc. from their respective areas; members of Ye Gyaw group and Taninthayi (Tennasserim) group shall have no share in these dues, etc.

This Order was passed on 29 November 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

30 November 1787

Order:(1) From Ks 200 that Athi Wun - Officer of Common Folks, left when he went from Mong Mit to Chiangmai, Kyaung Daw shall receive only Ks 100.

(2) Recall 180 men from Mong Mit specially assigned in Mong Mao silver mines.

This Order was passed in 30 November 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

1 December 1787

Order:(1) Appoint the following men as Akyee - One who acts like an Elder Brother, of young princes whose names are mentioned against their names.

Nga Aw	Prince Hlaing
Nga Myat Tun	Maung Ike
Nga Hmwe	Maung Shwe Up
Nga Htwe	Maung Khan Gyaw
Thiha Kyaw Thu	Maung Shwe Lut
Nga Shwe Lu	Maung Ba Nyo
Nga Myat Hpyu	Maung Be Gyi
Yan Nin Zayya Kyaw Htin	Maung Be Nge
Nga Myat Hnin	Maung Kyauk Hke and
Nga Myat Tun	Maung Pyaw

(2) The dispute between Ye Hlay Wun - Officer of War Boats, and Ye Hlay Sayay - Clerk of War Boats, shall be tried by a committee of Atwin Wun - Officers of the Interior; set free those held in custody.

(3) La Maing Le Daw - Royal Lands, in Tet Thit, Pan Daung area, bounded

by the Irrawaddy in the east, Nyaung Gine stream in the south, Kyauk Sayit Kon in the west and Tha Bauk stream in the north, shall be managed by La Maing Wun - Officer of Royal Lands, and La Maing Sayay - Clerk of Royal Lands, and cultivated by La Maing Asu Tha members of Royal Land Cultivators.

This Order was passed on 1 December 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

Note : Appointment of Yan Nin Zayya Kyaw Htin as an Akyee of a prince called Maung Be Nge was cancelled by ROB 7 December 1787.

3 December 1787

Order:(1) Prepare the arena for Myin Gin - Horse Tournaments, by youths born on Sunday and Thursday, after making an offering to guardian spirits in the east, on 10 December 1787.

(2) Start the Horse Tournaments by youths born on Monday and Wednesday, after making offerings to guardian spirits in the northwest at 7.15 am on 15 December 1787.

(3) Sanda Yanda Kyaw Thu is appointed Akauk Wun - Officer on Import Duties, in place of Egrod Kyaw Htin.

(4) Exchange religious lands within the city limits with any other suitable land in the provinces; check epigraphic records before these changes are made.

This Order was passed on 3 December 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

Note : This is the first time that we have ever come across with a record on exchanging one religious land with another suitable land elsewhere.

4 December 1787

Order:(1) Plan of pavilion to be built in Sagaing to be used on the occasion of a Royal Visit to Aung Myay Lawka, Sagaing, to attend the

the handing over of four new monasteries to monks, is approved.

- (2) Akauk Wun - Officer on Import Duties, Bassein, reported that a considerable number of guns has arrived at Bassein; with the help of people from Henzada, Ka Naung, Zalun, Danubyu, Tha Myin Ton, Myan Aung, etc., these guns shall be brought to the capital.
- (3) The ship that brought Hinta Sri was almost a wreck when it put in Negrais; officers of Bassein shall take the ship to Bassein to do the repairs.
- (4) Letwe Zayya Kyaw Htin shall take charge of Hnget Pyaw Daw ferry on the north of the capital city.

This Order was passed on 4 December 1787 and proclaimed by Nay Myo Thin Gyan, Liaison Officer - cum - Chief of Black Beret Guards.

Note : The appointment of ferry chief of the same person was passed again on 5 December 1787.

Order:(1) Decision reached by Myo Wun - Town Officer, in the case of Nga Ka is approved.

- (2) Exile Nga Kya Yoe to areas of deep forest.

This Order was passed on 5 December 1787 and was proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

7 December 1787

Order:(1) Cancel the appointment of Yan Nin Zayya Kyaw Htin as an Akyee (of a prince called Maung Be Nge).

- (2) Letwe Zayya Kyaw Htin shall take charge of Hnget Pyaw Daw ferry.

This Order was passed on 7 December 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

Note : See ROB 1 December 1787 for Akyee appointment and ROB 4 December 1787 for Ferry Chief appointment.

11 December 1787

Order:(1) Plan to construct Hmi Nyan - Scoffold (temporary platform to stage plays, etc.) in Aung Myay Lawka during the festival, as submitted by ministers, is approved.

(2) Strike off the names of

Nga Tha Myat
Nga Shwe Sa
Nga Shwe U
Nga Tha
Nga Tha Nge
Nga Pay Si
Nga Nge and

in the register of common folks and they shall enter the service of Prince Sagaing.

(3) The following men now living in Myittha on the south of land for horsemen shall serve Princess Kyauk Maw.

Nga Tha
Nga Pyo Aung
Nga Tha Wa
Nga Myat Tun
Nga Myat Sa
Nga Shwe Mya
Nga Myat Hla

(7) In land dispute

		Mi Ma
		Mi Tun
Mi Wa	vs	Mi Kaung
		Mi Kywe Pon

a trial by ordeal in water is prescribed.

This Order was passed on 11 December 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

13 December 1787

Order:(1) If the wife of Ex-Twin Thin Wun and the wife of Ye Hlay Tike Wun can establish the fact that the houses they now occupy were built with their own money, they shall get them as their own houses.

(2) Ye Gyaw group members are given land in Gaung Gywe area and they

shall have the right to exploit the fisheries located within their land.

This Order was passed on 13 December 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

13 December 1787

Order:(1) Group leaders of work gangs at Sin Gyo Shwe Gu, Shwe Lin Bin and Shwe Zaga shall refund Ks 30.

(2) The workers shall have to use bricks in the minimum so that some bricks would remain unused as it was before in Shwe Kun Ok pagoda; if they are not careful in the use of these bricks they would not get the full amount of Ks 200 (which is the wage promised).

(3) Punish the group leaders of work gangs for want of proper supervision.

This Order was passed on 13 December 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

14 December 1787

Order:(1) More insignias of rank are given to the following officers.

Gamani Thin Gyan
Kyaw Gaung Kyaw Thu
Letya Nanda Mait
Nanda Zayya Kyaw Htin
Nanda Zayya Kyaw Thu
Shwe Daung Aka Pyan Chi
Shwe Daung Kyaw Zwa
Shwe Daung Kyaw Zwa Htin
Shwe Daung Sithu Kyaw Zwa
Shwe Daung Thiha Sithu
Shwe Daung Yanda Kyaw
Shwe Daung Yanda Thu and
Thiri Zayya Nawyatha

(2) Maha Thamada, Salin Town Headman, reported that since 1783 Salin land extends from Situttaya and Ba Ai until it touches the area of Ma Be in the south; until it meets the land of Laung Shay in the north; and until it merges with the land of Arakan in the west. In

fact the western extent of Salin land is bounded by the Dalet and Ann streams, though recently Thandwe (Sandoway) officers had seized those western most part of Salin land as theirs. Check the claim of Salin against the 1783 Sittan - Interrogation (on Administration), and the extent of Salin area would be finally decided.

- (3) Made Ah Laung Island the feeding ground of Yamethin elephant and Martaban elephant.

This Order was passed on 14 December 1787 and proclaimed by Kyaw Zwa Nawyatha.

Note : ROB 14 October 1787, 26 November 1787 and 14 December altogether suggest that Mrok U, Thandwe and Salin lands meet along the water divide on the Arakan Range between Sun Daung and Pauk Sa Taung from where the Dalet and Ann streams flow west and Mon and Man east.

17 December 1787

Order:(1) Special exterior decorations are allowed at the four monasteries built on behalf of the King by Myin Zu Gyi Wun - Officer of Collected Horses.

- (2) Appoint Thiri Nanda Thu clerk in North Division.

- (3) There is only one Htaung Hmu - Chief of One Thousand, in each of the four quarters of the city; there should not be five of them.

- (4) Zayya Thin Hkaya, Za Daw Ge - Royal Chef, shall collect the dues from all tea brokerages in the city.

- (5) As reported by Bala Ponnya, Taung Pine Sitke - Regimental Officer, Tawngpeng, toll gate master of Kung He should be interrogated.

- (6) Sa Daw Tha - cooks of the Royal Kitchen, should collect the dues from transport of rice at Tama Kyit Toll Gate.

- (7) Za Daw Ge - Royal Chefs, Zayya Thin Hkaya and Kyaw Htin Thin Hkaya shall receive the dues collected from ferry, shops and brokerages on the west and south quarters of the city.

This Order was passed on 17 December 1787 and proclaimed by Kyaw Zwa Nawyatha,
Liaison Officer.

18 December 1787

Order: (1) Give Thado Min Saw more insignias of rank.

(2) Admit the following who are the relatives of Badon Town Headman in
Mingala and West Palace Gunners and let them serve Prince Sagaing.

Nga Htin Gyaw
Nga Kyaw Ya
Nga Kyaw Zaw
Nga Kyine
Nga Pu
Nga San Nyein
Nga Shun and
Nga Tha Aye

(3) Give more insignias of rank to the following officers :

Letwe Nanda Thin Gyan
Sanda Kyaw and
Shwe Daung Hla Kyaw Thu.

This Order was given in 18 December 1787 and proclaimed by Liaison Officer -
cum - Chief of Black Beret Guards.

19 December 1787

Order: All taxes are invariably fixed at ten per cent of the amount of
the produce.

This Order was passed on 19 December 1787 and proclaimed by Kyaw Zwa Nawyatha,
Liaison Officer.

21 December 1787

Order: As there is a complaint by the villagers of Chaung Gauk, interrogate
Tha Byay Headman.

This Order was passed on 21 December 1787 and proclaimed by Kyaw Zwa Nawyatha,
Liaison Officer.

22 December 1787

Order: Send horsemen to get news of the fighting forces in Chiengmai as

quickly as possible.

This Order was passed on 22 December 1787 and proclaimed by Thiri Nanda Mait, Senior Clerk.

24 December 1787

Order: (1) Men sent by Maha Thiri Thihathu shall return to him with full instructions from the headquarters.

(2) Made preparations to have the dedication ceremony of Middle Queen's monastery at 7.15 am on 14 February 1787.

(3) Boke and Thet Ke Gyin villages are within the city limits but these places are supplying flowers and drinking water to palace; withdraw them from the charge of City Officer and put them under Officer of Kyaw Zin Taik.

(4) No unauthorised people shall live in (Boke Thet Ke Gyin) area, marked for supplying flowers and drinking water to palace.

This Order was passed on 24 December 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

24 December 1787

Order: Take U Paw Pyaung Mun White Elephant on a barge across the river on 25 December 1787.

This Order was passed in the evening on 24 December 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

26 December 1787

Order: (1) Fix the date of Royal Shampoo Ceremony on 22 January 1788 and build a pavilion for this purpose at a site on west island where a similar ceremony was performed in 1786.

(2) Zayya Thin Hkaya, Za Daw Ge - Royal Chef, shall collect a due at K 0.5 on one viss of fish at any fish market in the west of the city.

(3) A certain decoration is allowed at the monastery built in Pagan by

Min Ye Kyaw Htin, Pagan Town Officer.

This Order was passed on 26 December 1787 and proclaimed by Kyaw Zwa Nawyatha, Liaison Officer.

27 December 1787

Order: Give the toll gate dues of Lay Tha Byin Hteik Toll to Thiri Nanda Mahethi, Lady Hlaing Det.

This Order was passed on 27 December 1787 and proclaimed by Liaison Officer - cum - Chief of Black Beret Guards.

28 December 1787

Order: The request that they would be allowed to attend the annual Kowtow by Nga Aung San, Ramree Headman and company, is granted.

This Order was passed on 28 December 1787 and proclaimed by Kyaw Zwa Nawyatha. Liaison Officer.

29 December 1787

Order: (Things to be carried out) in Rangoon and Pagan, as recommended by (ministers) are approved.

This Order was passed on 29 December 1787 and proclaimed by Nat Myo Thin Gyan, Liaison Officer - cum - Chief of Black Beret Guards.